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THE MARRIAGE FEAST

LILY STACK

THERE is probably no one subject that occupies so much of human attention as does the question of sex. It is as well frankly to admit the fact since it confronts us on all sides and has sooner or later to be dealt with. Without exaggeration one may say that there is no subject which is so little understood in its true significance, and which, being misunderstood, is so productive of hideous results in calamity and suffering. It is then clear that there is no problem that is more vital to man to understand. And for the solution and understanding of this great problem we need not so much intellectual power as spiritual discernment.

Man is the Cosmos in little. As man is the epitome of the universe, so is the visible universe an objectification of man. Man is in his nature dual, like unto God his creator, in whose image and likeness he was made: " . . . Let us make man in *our* image and likeness . . . male and female created He them."—Gen. 4:26, 27. Everywhere in the objective world about us we see the expression of this same duality: day and night; good and bad; active and passive; hot and cold; darkness and light; positive and negative; male and female; attraction and repulsion; etc. Yet in each pair of opposites neither is complete without the other half. We scarcely can become aware of one without the other, so closely are they related. This fact has a metaphysical value of deep significance.

In the biblical story of creation told in the first chapter of Genesis, ideal man is created complete in himself, male

and female. This is man before the fall, the *ideal man created by God*, made in his own image and after his likeness, exercising his God-like duality of nature and power in one individuality, having dominion over all things.

It is generally agreed among students of truth that the Scriptures represent the history of the creation and development of man, told under the guise of the story of a particular tribe of people. Many writers have contributed to this story. Brilliant and varied have been the imagery and symbolism with which the narrative has been treated, but the theme has remained always the same.

The Book of Genesis gives us two distinct accounts of the creation; the one synthetic and complete; the other detailed and not yet complete. The human race has still to work through the full course of its evolution and so write the concluding chapters. The first chapter of Genesis is the full story of the creation of man in the realm of Truth, in the ideal state; man as he ever was, is, and ever shall be, in the mind of God. Beginning with chapter two, there is the account of another creation, more properly speaking, an account of a *development*, an evolution. This is concerned entirely with the world of appearances, the world of facts. This is the story of *man's* creation. From the second chapter of Genesis onward the whole of the Old Testament is the story of man's struggles and mistakes in the use of his creative powers.

Let us, at least for our present purpose, consider the Bible as the history of the evolution of man. The New Testament marks that most important point in man's long struggle upward, when he has come to a conscious realization of his own God nature. He recognizes God as his Father and therefore of necessity sees the inherent divinity of his own nature and being. He identifies himself with his divine source, he knows himself as the Son of God, and exercises the powers inherent in him because of that sonship. This is the period of the Christ-consciousness. The narrative of Jesus Christ we may take either as the record of the life and teaching of a great Master, or as the account

of the growth of the individual soul at a crucial point of its development. The purpose of all evolution is the attainment of this consciousness. Either interpretation has an equal value for us, for it is the indication of what lies before each individual soul to accomplish.

The present day mysticism is revolutionizing the religious ideas of the world. This new mysticism has certain remarkable points which differentiate it from other religious teachings. Of these it is sufficient to name two or three: that it deals with *body*, *soul* and *spirit*, and recognizes each as indispensable in the growth of the individual; that it teaches that each is male and female in himself; that it is based upon scientific psychology and physiology as well as spiritual illumination.

Divine Spirit, involved in matter, begins its long journey through involution and evolution. In the beginning, as in the ultimate, there is no sex. Ideal or perfect man is complete in one individuality, in his male-female dual nature, as he is in the image and likeness of God. But man seeks experience. The impulse of Life, tabernacled in flesh, was toward movement. But this movement was necessarily restricted by the limitations of its flesh vehicle. Spirit, immersed in matter, had not yet raised its flesh vehicle to its own consciousness, and so was drawn downward in the process of that experience.

It is significant that it is during a period of *sleep*, of unconsciousness and spiritual inactivity, of ignorance of himself that man evolves the sense of sex. In the torpor, the spiritual blindness of a deep sleep, the sense of separateness, of halfness, the belief in sex comes upon man. (Gen. 2:21, 22.) He accepts a belief in separateness, in duality, and of necessity, objectively functions that which he believes. An elementary knowledge of the working of mental laws makes this clear. It is well to note that this is not recounted in the story of the creation in the Ideal realm or mind of God. The creations of God are from everlasting to everlasting. The manifestation of sex is evolved in man's cre-

ation, the world of facts or appearances, all of which must pass away.

There is a suggestion of much interest in the fact, not generally noticed, that while the biblical account tells us that the Lord God cast a deep sleep upon Adam, there is nowhere any suggestion that man has ever awakened from that sleep! Truly, when we view the conditions which the so-called Christian civilization of Europe presents today, we realize that an awakening must soon come!

It is only after a deeper sense of separateness and duality has come upon man, and he recognizes *two* powers, not God alone, but good *and* evil, that there is the record of what we have come to know as the "fall." Until the "fall" there is no account of sex-generation. But with the belief in good and evil, the "man and his wife were ashamed." They made themselves aprons of fig leaves. The instinctive sense of shame about sex remains with us today, not because there is anything inherently wrong in sex, but because we intuitively feel that there is something wrong in our relation to it. The question confronts us today, "What is it that is wrong and how are we to remedy it?"

If we take the Bible story of the fall as it is generally symbolically interpreted, Eve is the soul, who yielding to insidious persuasions, involves with her in the downfall, man, the body (Adam, *red clay*). Or, in a slightly varied symbolism, the woman-half of each individual, as of the race, is the intuitive faculty, which partly perceiving a great truth and eager for further enlightenment, leads astray man, the reasoning faculty, to their mutual undoing. It is scarcely necessary to say that Adam and Eve are not to be regarded as separate individuals, but as the two phases of the dual self which exist in each of us.

All men do not personify reason nor do all women embody intuition. There are exceptional cases which typify the exact opposite, and there are instances of a happy blending of the two faculties in the one individual. But broadly speaking, these two characteristics may be taken as

fairly representing man and woman. It must then be clearly understood that by woman, is not meant necessarily a female body, but the factor in human consciousness which woman typifies; the soul, the intuition, the love-nature: and by the term man is meant the other half needed to make the perfect individual; the reasoning faculty, the sense-nature, wisdom. Both of these halves are in each of us, whatever may be the external body form.

In the curse pronounced upon the race (Gen. 3:16), the woman became subject to the man, the soul to the body or sense-consciousness. This curse was to last until such time as the seed of the woman should bruise the head of the serpent. It seems hardly necessary to call attention to this bondage of the higher consciousness to the lower, of the soul to materiality. The history of the nations is but one long record of it. And worst of all, this has been in the past a willing bondage; following the biblical words, "Thy desire shall be to thy husband and he shall rule over thee." It has been unfortunate that the interpreters of orthodox Christianity have not seen that these words just quoted were a part of the curse. Instead they have taken them as meaning the (so-called) will of God, and so with their literal interpretation they have taught and enforced this subjection upon half the human race.

Perhaps it will sound startling to those to whom the association of ideas is new, to say that the present day woman movement of which we hear so much on all sides, had its origin in the Fall of Adam, and that it is subconsciously a groping toward a re-instatement of man to his former high estate. What is called the subjection of woman is but the outward correspondence of that inward condition which woman typifies in the race. The struggle of woman for political equality with man is not so much the claim of one section of humanity for rightful recognition, as it is the evidence of the cry of the soul of the race—the soul struggling to escape from the bondage to matter, to be free to express itself, to bring forth that which it is capable of bringing forth, the divine or perfected humanity.

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I began with the statement that there is no subject which occupies so much attention as does the matter of sex. And by this I mean only the outward manifestation of sex; its essence, its inner meaning is scarcely glimpsed even by the deepest students.

The subject matter of by far the greater part of our literary output; novels, poetry, drama, songs, is sex, sentimentalized under the name of love, or treated under its more obvious and grosser forms. Whether they be of the more delicately sensuous movement of the ball-room or the cruder form of the variety theater, most of our dances are but an expression of sex. The foundation of our changing fashion in dress is sex—the vague allusion to sex, the provocative suggestion of sex by its artistic concealment, the ever present idea of sex—these are the very stock-in-trade of the dressmakers' art. Picture shows, plays, the turns of the music hall or vaudeville theater, nine-tenths of these are based upon the appeal to and the stimulation of sex.

This is not said in condemnation, for it represents but the blind impulse of the human animal seeking some sort of gratification. Deep down underneath it all is the yearning of the human soul toward its rightful expression, toward happiness, fulfillment. Man has been following the blind instinct of the physical animal stage of the race development. But he has reached and passed the nadir point in the immersion in matter. The vast majority of the race have passed from the purely physical to the psycho-physical period of evolution. A few today are seeking to attain beyond the psychical to the spiritual order of consciousness. The impulse from within drives man to seek satisfaction, but he has been seeking it externally. The great urge, the latent divine within him is ever driving him on toward more perfect realization, to reach something he has not yet attained. He feels his incompleteness. The remaining instinct of his human-animal evolution sends him forth to look for satisfaction, for completeness in a mate, in union with another form externally. But man does not thus find the other half which is to make him complete. He is seeking without

that which must first be found within. How little he realizes what he was looking for, how little happiness results therefrom, our present social conditions bear evidence. Even in what is known as a happy marriage, there is always something unattained, an unsatisfied longing for something, we scarcely understand what. In the nature of things this must be until man comes to a realization of his true self. This is that all-absorbing quest toward which so many are turning. In its attainment lies the salvation of the race, the solution of all human problems.

Among the paradoxical characteristics of the amazing age in which we live, are two, viz.: its seeming immersion in materiality, and at the same time the appearance of a wonderful spiritual movement. This movement has shown itself almost simultaneously in many parts of the world. It has many forms and expressions and ramifications. These may be fairly grouped under the name of the New Mysticism or the New Christianity. There is hope and rejoicing for us in this new movement for in it we can see the indications of the awakening from the long "sleep" cast upon Adam.

As the woman element was the prime mover in the fall or degeneration, so now the woman element must be the prime agent in the regeneration. As the woman led man downward, so now she must lead him upward. The chief responsibility rests upon her. Following this fact it is interesting to note objectively how women predominate among the leaders and teachers of the new movement.

Woman, the mother, has been the great receptive element in the race. Hitherto she has been receptive to the things of sense. Now the soul is beginning to be receptive to the Spirit. All that wonderful faculty of intuition must be turned inward to the illumination of the Spirit, instead of outward to the world of matter.

The New Testament, the last written record of the evolution of the race, has this unmistakable truth to tell us. The Virgin Mary, the soul of humanity, is ready to manifest its divinity, to bring forth the Christ. But this divinity, this Christ within each of us is not born of the senses, it has no

earth father. It is born of the soul turning to the Spirit.

Again it is the woman, even the repentant and purified Magdalene, who is the first to recognize the risen Christ and who goes to tell the glad news to the others!

When the Christ child was missing, it was only when his *father and mother sought him together in the temple* that they found him. We know of course that the temple is the body.

In the reintegration into one of the male and female, of the two divided halves of humanity, will come the perfected race. This is the Marriage Feast to which we are bidden. It must take place without in the world's theater of action, and within each soul. The external world is but the visible record of the internal state.

The Marriage Feast is that union of love and wisdom out of whose fusion shall come the divine humanity. The great Teacher spoke of this also as the Kingdom of Heaven. This he told us was *within.* Never did he refer to it as a place far away in the skies or as an after death condition. It is a condition, a consciousness to be realized by us as soon as we are awakened to it. This Feast, this Heaven, is "at hand." It will come, he taught, when "the without shall be as the within . . . the male with the female neither male nor female!"

To work with God in Unity,
This alone is harmony.
To feel the peace of God steal o'er
The frightened senses, which before
Had racked us. Just to know
That only good will God bestow!

—*The Choir.*

The Spirit really lives. It is here. It knows our needs. It can conquer all things. Only seek it. Only dedicate your souls to its spontaneous revelation. We must live a simple life if we would be thus quickened.—*Horatio W. Dresser.*

THE SPIRIT OF TRUTH

H. D. JENKINS

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:12.

HE PEOPLE of this age are witnessing many signs that indicate the trend of human thought toward primitive Christianity. Most noticeable among them is the interpretation and use of many Scriptural sayings that the religious world and its many learned theologians have overlooked in the past. In Hebrews 13:8 the apostle declares that "Jesus Christ is the same yesterday, today and forever." In this statement the Truth seeker finds the basis of complete salvation from sin, disease and death. As the mission of Christ was to "destroy the works of the devil," which means all evil, both in cause and effect, there can be but one logical conclusion to the apostle's statement; i. e., that the healing of suffering humanity will continue until all suffering, and the sin that causes it, will be destroyed in accord with the Master's words: "According to your faith be it unto you."

For ages many people have "sat in darkness" because of nonuse, and misuse of many statements in the Bible that are rich in promises. Speculative theology, unproved theories, man-made creeds, and false beliefs have never led people to the true Light, but when we cast these aside and seek the Spirit of Truth, which Jesus promised to give us, we will see the "Great Light" mentioned by the prophets. This Spirit of Truth is one of the revelations of this age. To follow it is to learn that it always existed. Jesus explains in John 14: 16, 17 why this Spirit has seemingly remained dormant so long. "The world [he says] cannot receive it because it seeth him not, neither knoweth him." This statement is followed by another which is an inspiration to all his true followers: "But ye know him, for he dwelleth with you and shall be in you." When the Truth seeker recognizes this wonderful wisdom and power within himself,

he will gladly "lay aside every weight," and every impediment to spiritual growth, and learn to overcome all evil with good, in proportion as he obeys the Spirit of Truth.

Jesus never advised any of his followers to depend exclusively on any written work in working out their salvation. While he recognized the historical and prophetical value of the Scriptures, he said: "I am the Way, the Truth and the Life." If the Bible was intended (as many people claim), to be our "sufficient guide to Eternal Life," he would never have been crucified by Bible students. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to *me* that *ye might have life*," said Jesus to those who "sought to slay him," because he healed a man on the Sabbath day. The desire to kill will never be eliminated from human consciousness until man is led by the Spirit of Truth. The Bible has been read and studied by millions of people ever since it was first published, yet it has failed to prevent Christian people from slaughtering each other in unholy wars of conquest. The Scriptures must be spiritually discerned, or they are not understood at all. This is the reason why we should look to the risen Christ—the Spirit of Truth that guides us into all Truth—instead of college-ordained teachers, to interpret the Scriptures for us. Little can be gained in studying the Bible as we study history or mathematics. The religious world has wasted hundreds of years in trying to receive through the intellect that which comes only through divine inspiration. Thousands of men are ordained (by man) as preachers of the Christ gospel whose only qualifications are a college education and an intellectual perception of the Bible. The Christ gospel is God's message to man, and is understood only when spiritually discerned. The Spirit of Truth proves its presence in all who acknowledge it. It does not ask us to believe in anything that is not self-proving. Jesus cited his wonderful works of healing as proof that he was "he that was to come." He also said, "If I do not the works of my Father, believe me not." These same works are proofs of his presence in

our midst today, except in places like his native village where, as Matthew tells us, "He did not many mighty works because of their unbelief." In Mark 6:6, it is stated that "he marvelled because of their unbelief." There has never yet been formulated a doctrine or creed that has overcome the taint of unbelief in humanity. Unbelief has stricken the Christ healing out of the ministry of the church. Its source is easily traced to the error of studying the Scriptures without looking to the Spirit of Truth to interpret them. This error is easy to correct when we realize that the same inspiration is as freely given to readers of the Bible as it was to those who wrote it. The same Spirit that said to John, "Write, for these words are true and faithful," will explain all the inspired writings in accord with Jesus' promise, that all hidden things shall be revealed.

One of the most beautiful manifestations of the Spirit of Truth is in the teachings and writings of those who rely wholly on its ministry. Their thoughts and interpretations are wonderfully alike, ofttimes even in word and phrase. Like those who gathered at Jerusalem to receive this same Spirit more than nineteen hundred years ago, the true followers of Truth are of one mind, and have one purpose; the teaching of the Word (Truth) with signs following. From all parts of the world we hear beautiful testimonies of the works of the risen Lord. "The acceptable year of the Lord" is proclaimed by thousands who have been lifted up from lives of sin and suffering. The true Christ gospel is come again healing the sick, comforting the sorrowing, and making plain "the way of the Lord." Psalms of praise and thanksgiving are being offered, are being written, spoken, and sung by thousands who have accepted and followed the ministry of the Spirit of Truth. "We have found him," sings the happy Truth seekers in all parts of the world. The Christ *is* come to all who are ready to accept him in the only way he comes; not as an individual, human personality, but as the Spirit of God that is "poured out upon all flesh," mentioned by the prophet, and the "Comforter," or "Spirit of Truth" mentioned by Jesus himself in

John 14:16-17, to dwell "with man," and "*within* man," thereby fulfilling both prophecy and promise.

A wonderful illumination comes to all who have cast away the old time-worn false belief that God and Christ are human, fleshly personalities. Jesus told his followers that "flesh and blood could not enter the kingdom of heaven." When he revealed himself to the Samaritan woman, he said, "God is Spirit." At another time he said, "I and the Father [Spirit] are one." His words, "I go to my Father," did not mean that his body was to go on a long journey through space to another world, but dissolved into universal Substance, thus his real self which was unified Spirit, soul and body, continued in and at one with the Father, who dwelt in him. He did not have to move one inch in order to "go to the Father," neither does the Truth seeker. Inability to discern between flesh and Spirit is the cause of much confusion among Bible students concerning the disappearing of the physical body of Christ in the act we call "The Ascension." The apostles who were present at the time were told that Christ would return "in like manner" as he went, which can be interpreted in no other way than as the Spirit of Truth to dwell in all flesh. Those who look for him to come as an individual, fleshly personality will continue to look in vain, but those who are looking for him as the promised Comforter or Spirit of Truth can bear witness that his promise is fulfilled, and its fulfilling is continuous. The Pentecostal Day, with its revelations, is an endless one. The Holy Spirit is ever manifest in proportion as mankind is worthy to receive it. The spiritually illumined Christian rejoices in the consciousness of the presence of the risen Lord, the promised Comforter, or the Spirit of Truth within himself. How can one return who has never been absent? How can there be a "second coming" of one who is always with us? "Lo, I am with you alway" is the promise. The Christ is here. "He dwelleth in you," says the apostle. He comes to all who are ready to receive him.

"Closer is he than breathing,
And nearer than hands or feet."

How long will suffering humanity continue to sit in darkness waiting for him, who is already here in the "glory of the Father," still doing the work he commenced nearly two thousand years ago! He proves his presence by the same works that attended his ministry when he was in a fleshly body. He is still destroying the enemies known as sin, sickness and death, and is reinstating man as the true "image and likeness" of the Father with the power and dominion which was ours from the beginning.

SHINE WHERE YOU ARE

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rush light,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the brilliant sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

—*John Hay.*

Life of my life, I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my actions, knowing it is thy power that gives me strength to act.—*Rabindranath Tagore.*

THE RELATION OF FORGIVENESS TO MAN'S REDEMPTION

IDA M. MINGLE

ORGIVENESS is the keynote of all demonstration. Fully two-thirds of the ministry of Jesus was devoted to healing the sick, through forgiving their sins. He demonstrated the interdependence of these two phases of mental action in his ministrations to the man sick with the palsy, when he commanded him to take up his bed and walk, affirming that the "Son of man hath authority on earth to forgive sins." The Son of Man is the manifest Christ Man Idea, and every one, who has risen in any degree into the realization of his spiritual inheritance, is demonstrating in that degree his ability to forgive sins in the earth. The earth is that realm of manifestation brought forth through a process of mortal thought. It involves both the natural body consciousness and environment. The earth with all its limitations is the effect of selfish thought—from thinking there is another self than God. Ignorance is the cause of all sinning, therefore to be able to practice the science of forgiveness one must be enlightened. Ignorance is not lack of knowledge to choose between right and wrong, but is a false concept of what is necessary to bring into expression, harmony. In other words, ignorance is a disregard and lack of understanding of Divine Mind as the creative principle, and man's relation to it. No matter how wise man is in intellectual knowledge, or in worldly affairs, if he has not the consciousness of Christ as a living, vitalizing essence of God within his being, he is grossly ignorant of the most important factor governing his living. Jesus thanked the Father that spiritual understanding was hidden from the "wise and prudent" and revealed only "unto babes"; revealed only to receptive minds of childlike faith, who receive it in love and apply it in unselfishness.

All sickness is the effect of sin, and thus forgiveness is

an important factor in healing. Sickness is not a punishment, as some people have heretofore believed it to be, but is the result of man's misunderstanding of his real being. Sickness is neither to be resisted nor condemned. Students of Truth realize the inconsistency of asking a perfectly just and loving Father to heal a disease. Jesus taught that it is the Truth which sets free. Man must claim his inheritance of harmony through the consciousness of himself as a spiritual being, and through affirming and meditating upon that which he desires, he forgives the error manifesting, and ushers into conscious activity the good. This Truth is the inherent Light in every man and leads him out of all darkness when applied in understanding. To understand spiritual law is to have a knowledge of natural law. We do not need to experience evil to understand its activity in consciousness. Harmony (Heaven) and Inharmony (Hell) are states of mind. "A good man out of the good treasures of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

To divide the word *forgive* into its component parts, and reverse the parts, we have *give for*. This is the true meaning of forgiveness. In forgiveness, we substitute or *give for* the sin, the opposite virtue. To forgive hate, we center our attention on love, not only when it touches our own lives, but when we see it manifesting in the world about us. Every overcomer is covenanted with his Lord to be continually forgiving sins in meeting every error with Truth. This is his way of being about his Father's business. In no other manner will the earth be transformed and harmony restored. When Peter suggested to Jesus that he forgive seven times, Jesus declared that one should forgive "seventy times seven," implying limitless forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you." In the understanding of Truth, which is the conscious recognition of the Word as the formative power to create, we know that this implies a universal forgiveness.

We know that the ideas we see in the lives of others take root in our own consciousness and in compliance with

the Divine edict, "bring forth after their kind." As long as we believe in the power of sin, see the effect of sin as a reality, the punishment of that sin, in some degree, will be vital in our own lives. As we give to ourselves and others, true righteous thoughts for all inharmonious ones, we are making ready the harvest of a great spiritual feast which is absolutely sure to follow the righteous seedtime. Thus forgiveness has a two-fold mission. It frees both the erring one and the loving one, for back of the application of practical forgiveness is a deep and radiating love, a love founded on principle; a love that desires to give for the joy of giving, and with no thought of reward or bounty, other than the Father's approval in the words, "This is my beloved Son in whom I am well pleased."

God works through man to carry out his plans, and the healing, loving thoughts continually going forth from the heart of man to his brethren is God's own message to his children. "The seed is the Word of God," and finds lodgment in every receptive heart, whether man be consciously aware of his Divine nature or not. But in order to bring forth the abundant harvest of spiritual fruits, the mind of man must be *consciously* laying hold of the productive seeds of Spirit, which are the harmonious, all-good thoughts. Man has the power to enslave or free himself and the whole human family, through his attitude of mind. Once having chosen to shape his mental action along definite lines of Truth, he is sustained by Omnipotence itself, as he goes through the discipline necessary to assure him of mastery.

It is a glorious privilege—this power to free ourselves and our fellow men from bondage, through the process of harmonious, Divine thinking.

Many sins vanish at the first few rays of Light, while others, more firmly rooted in consciousness, require patience and perseverance to overcome. The forgiving love of Christ is able to dissolve all inharmony if we will lave in its healing current.

Jesus expressly taught that it is the condition in the heart that determines one's character and bodily affairs.

To be poised in the outer realm, while inwardly in turmoil, is fulfilling only the letter of the law. To condemn ourselves for inharmonious thought or act, is as detrimental as to condemn others. Forgive the erring thought, know the Truth about the matter that brought forth the error, and let it rest. The test will come, and then, in act, you will prove the lesson that you learned. The Spirit will inspire you with just the proper thought to offset the error, if you are ever desiring its guidance. The affirmations, "God is Love," "All is Good," "Our Father" or "Peace, be still," serve as inlets to greater realizations, when one is suddenly confronted with an opportunity to prove the supremacy of Truth. The sense of fear, in many of its aspects, may be overcome through listening to the comforting Christ presence, "It is I; be not afraid." If we practice looking immediately to the kingdom within, we are united with divine ideas, for Divine Love is ever ready to give us of its healing balm. However, we delude ourselves if we ever attempt to justify error through believing something outside of our own mentality can stand as cause. All cause is within. Nothing external can effect man. It is what man *thinks* about the external realm of things that inspires or depresses him. Trueness to principle is the only way to complete redemption.

True forgiveness purifies and blesses all, and begins in the heart of the individual. This is at first a thought reformation. Realizing that God is the only Mind, and that this Mind is pure and holy, will do much in helping one eliminate impure thoughts. Impure thoughts are adulterated thoughts, those that come out of a mixed consciousness. Hold steadily to the Truth that the Mind of Christ is now having its perfect way in you, and you think only godly, harmonious thoughts. Persistenly filling the mind with thoughts of reality and Truth establishes one in a harmonious, constructive thought current, which is continual forgiveness, in that it is an ever flowing stream of loving the thoughts of God.

Opportunities to forgive others their trespasses are continually coming to every seeker of Truth,

For we must share if we would keep
That blessing from above.
Ceasing to give, we cease to have;
Such is the law of Love.

In this way everyone becomes an instrument under the Divine Law through which the great restitution of the world is being effected. The only way to freedom is through the Truth. Reform methods which attack sin as undesirable, bring into greater activity the very thing it is fighting. "Resist not evil," said the calm Master of Truth. "Neither do I condemn thee; Go, and sin no more," proving that sin is forgiven as we cease to sin, and never through condemnation.

Life is a continual testing time, and many are the practical ways of applying forgiveness, the most common of which are occasions which invite sympathy. Humanity is overflowing with a force, which if directed, would redeem all the unfortunates of the world. People would be healed instantly of their infirmities, grow new eyes and limbs, if this great current called sympathy was directed *toward the Life in the person*, instead of toward his *seeming lack of Life*. Throw into activity a thought current that brings good into the life of the unfortunate, through giving for his seeming handicap, the Truth of his Being.

There is nothing so important in all living as sowing the seeds of Truth, spreading broadcast the forgiving love of Christ, for man is perfected through giving and loving. The world is eager to receive Truth given forth in such a manner that it can be applied in daily living. It wants to know these simple Truths: To forgive disease, think health; to forgive poverty, think abundance; to forgive death, think life; in every instance forgiving the limited, mortal thought by substituting the limitless, Christ thought.

A practical application of this principle is contained in the story of a mother, who, being left with several small children to provide for, set about to apply her knowledge of Truth. Cornmeal mush and milk was their principal food, but each child asked for that which he most desired; thus

the mush and milk became in fancy every delicious viand. Within a short time desirable work came to the mother, and with it plenty to eat and abundance with which to pay for a little home. Emerson said, "Assume a virtue if you have it not." The whole universe is the result of Divine imagery, and imaging the good that we desire is one step toward its fulfillment.

Jesus took on the likeness of sinful flesh, and met and overcame, through forgiveness, every obstacle. He walked among the sorrowful and afflicted, forgiving and loving, because of his deep realization of God as Father, and the one Power and Presence. We are continuing in the way of Life with the same Christ as our guide, reaping where the man Jesus sowed. "Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected," said this Prince of men. "Love is the fulfilling of the law," and in this "third day," we are perfecting the works of Jesus through loving service to humanity in bringing to their remembrance the Truths as taught and applied by this Master Mind.

Perfect freedom is the result of understanding. Forgiveness is the process through which we grow. As we wipe out of consciousness the false, through giving the true, we are throwing the balance of power in favor of the Absolute, thus becoming a magnet of Love to attract and disburse only the Good. The dominant thoughts in consciousness control our lives and affairs. Nothing happens by chance. Back of every manifestation lies the thoughts which went before. Every inharmonious bodily condition may be traced to an unforgiving state of mind, and can only be healed through forgiveness. Trueness to the principle, "God is Good and the only Power and Presence," will strike at the root of error, and heal us forever of all inharmony when realized in its fullness. It is a scientific fact that the moment we take no thought of evil, the moment we cease to give it power or presence by refusing to recognize it, that moment it disappears. But to cease thinking negative thoughts implies the necessity of thinking positive ones. This, then, is the real

forgiveness, giving for ignorance the Truth, giving for darkness the Light, hence giving for death, Life. And in so doing we "Grieve not the Holy Spirit of God in whom ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice. And be ye kind, one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

MY CREED

"I would be true,
For there are those who trust me.
I would be pure,
For there are those who care.
I would be strong,
For there is much to suffer.
I would be brave,
For there is much to dare.
I would be friend
Of all—the foe—the friendless.
I would be giving,
And forget the gift.
I would be humble,
For I know my weakness.
I would look up,
And love—and laugh—and lift."

—*Exchange.*

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel.—*Emerson.*

HOW THE SOUL ASCENDS OUT OF MORTAL LIMITATIONS

CHARLES FILLMORE

HE DEATH and resurrection of Jesus is located in the spring of the year. The reason for this is found in the relation which it bears to the coming forth of Nature from its inertia and coldness. Easter is a movable festival because it was borrowed from the pagans by the early Christians. Long before Christianity, men worshiped the coming forth of the Sun-God. In its outer meaning it was the return of the sun to the zenith, but the spiritually minded discerned a passing away of ignorance and limitation in man and nature and the springing forth of a higher life consciousness.

Jesus' crucifixion and resurrection represents the coming into the mind and body of the Christian Initiate, a new life and body consciousness. The body is part of the natural world and it makes its most radical transformations in the spring of the year. When through the power of his spiritual Will, Jesus raised his body vibration above the average, there were earthquakes. This indicates that the commotion in his organism affected the whole planet, and proved the sympathetic relation between every atom of substance. The seventeenth and eighteenth chapters of John—read in the light of the Spirit, reveal this travail of the soul in the death of the old carnal consciousness and resurrection of true ideas into a new body of harmony and health.

But the *I Am* must *demonstrate* that it is Spirit, omnipresent, omniscient, and omnipotent. The first step in this demonstration is to send forth the words of consummation, just as if it had taken place. Then these words spoken from the powerful standpoint of the *I Am* set up counter thought vibrations in the consciousness and there is unusual commotion. Because of this chemicalization which frequently takes place some people refrain from "high statements." But *high places* in spirituality cannot be attained by the faint-

hearted. When you perceive the Truth, speak the words regardless of consequences. "Hew to the line, let the chips fall where they may."

After Jesus had made that most transcendently beautiful prayer of renunciation of self, as recorded in John 17, he had to meet the personal self and handle it in an orderly way, that the "Scripture might be fulfilled," or the prescribed order through which man passes from one plane of consciousness to another, be carried out. Character building is according to exact scientific laws, and every thought generates a current that goes to clothe in form some faculty of the mind. These faculties are God-given, and man is held responsible for the forms in which they appear. He cannot set them aside with the arbitrary word of their nothingness, but must deal with them in an intelligent manner.

After Jesus, the *I Am*, had made the renunciation of self, he had to deal with the various forms of self in the world and in his own consciousness. There is an impersonal thought current of selfishness in the race consciousness which we all touch when we think about the things of this world. We call it the cold selfishness of the world. In Scripture it is the brook Cedron, meaning "winter torrent," and the "garden" locates it in the world of universal thought. But this is a small matter compared with that great personal self in the subjective consciousness, Judas, who *knows the place*, and takes advantage of its darkness to capture the *I Am*. He comes with a "band" (combative thoughts) and "officers from the chief priests and Pharisees" (the ideas of priestly authority and religious guidance from the standpoint of the letter), "lanterns, torches and weapons" (light of the intellect, torch of reason, and force of circumstances).

But Jesus knows that these must be met, and he boldly stands forth and says, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, *I Am*." (The *he* is not in the original Greek and should be omitted, not only here but in nearly every place in Scripture where Jesus uses *I Am*.) "As soon then as he had said unto them *I Am*, they went backward and fell to the ground." Com-

bative thoughts fall down when one proclaims the supremacy of the *I Am.*

Your faith (Peter) in the righteousness of your cause may lead you to combat the thoughts of the ruling religious powers, and in your impetuosity you resent their counsel (Malchies, counselor), and deny their capacity to receive truth ("cut off his right ear"), but good judgment and a broad comprehension of the divine overcoming, through which you are passing, causes you to adopt pacific means. "Put up thy sword into thy sheath."

"The cup which my Father hath given me" is the *consciousness* of eternal life. This must be attained through an utter crossing out or crucifixion of the personal self, both on its objective and subjective planes of volition; hence "they led him away," that other processes of the divine law might be carried out.

Every realm of thought in the consciousness has its ruling center or directive will, which has been established by the *I Am.* The religious, governmental and commercial systems in the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts of his mind, and they are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems they would change their character or disappear. But they have become institutions of tenacity and power and are not quickly overthrown. When the *I Am* has decided to change its range of thought from the personal to the impersonal plane of volition it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life must deny all ecclesiastical authority of an institutional order. He must know God as the Formless Life and Intelligence welling up at the center of his consciousness. He must know that "God is Spirit," and that that Spirit is his only source of authority and guidance.

From the standpoint of the institution this is blasphemy—"He maketh himself God"—and should be punished with death.

When called before this ecclesiastical tribunal the *I Am* may need all its powers of realization in order to retain its equilibrium. Its strongest faculties will quail with fear before this religious institution which claims to have within its keeping the life or death of the soul. Peter (Faith) denied Jesus at this critical trial and only John (Love) seems to have shown any effort in sustaining him in the ordeal.

But the *I Am* knows its place in Being and stands alone in defense of the freedom of the open Truth which it has proclaimed and which it continues to proclaim. "The Truth shall make you free." "Where the Spirit of the Lord is, there is liberty."

The most powerful realm of thought in man's consciousness is that pertaining to religion. This is because it relates to that which is nearest to the source of his being. Although it may not so appear at first glance, a close analysis of the whole range of human life will reveal that religious convictions instigate and shape nearly every act, for under the head of religion may be classed everything of a moral character.

Yet it is not the province of religion to carry out its own edicts—this is left to the executive department of the consciousness. Jesus condemned by conservative religious thought is turned over to carnal will (Pilate) to cross-out or crucify. The *I Am* cannot be crucified or killed, but the consciousness that will not accept or advance to its higher concepts forces it out of its range of volition and a separation takes place. But the carnal will, having no inherent religious convictions, is loth to act upon the suggestions of the priestly prompting. It would stand aloof from all religious questions with the oft-repeated assertion that civil law has nothing to do with religion. But strive as we may we cannot separate our acts from the promptings of spiritual thought, and we are forced eventually to carry out in act

the thought which has been generated within, although we frequently see that it is based in injustice.

Here we see the carnal will (Pilate) questioning the *I Am*, Jesus, "*Art thou the King of the Jews?*" or, applying this to the individual, man, he would say to himself, "Is there a ruling will over my religious nature?" The mortal consciousness has no concept of the factors of that higher realm within, and believes that it is ruler of the whole man. It is jealous of any attempt to usurp its power, but when it is assured that the kingdom which the higher self would rule is "not of this world," it finds in him "no fault at all."

The cross represents the crystallization of two currents of thought—that state of consciousness termed "mortal mind." The perpendicular bar is the inner current of Divine life, and the horizontal bar the cross current of human limitations. This is the "carnal mind" of Paul also, and it burdens the body with its various erroneous beliefs. "He bearing his cross went forth." The center of action of this mortal mind is in the brain, and it is here that it has to be met in the final overcoming which the *I Am* undertakes. "A place called the place of a skull."

It is this mortal mind that dies on its own cross—not the *I Am*, nor the body. The two that are "crucified with him" are denial and affirmation, or the belief in good and evil, duality. "Jesus in the midst" represents the steady poise of the *I Am*. In another of the gospels these two are called thieves. Jesus tells one that he shall be with him in Paradise, which is Affirmation, but the other, Denial, dies cursing. This is to show that after the mortal has been thoroughly given up ("He gave up the ghost") there is no further necessity for denial—it is lost in its own nothingness or negation. So also with the belief in evil.

The will (Pilate) recognizes the *I Am* as a ruler of the spiritual consciousness (Jews). He would confine the power of the *I Am* to that realm, but he wrote the legend, "Jesus of Nazareth, the King of the Jews," in three languages, Hebrew, Greek and Latin. This means that the *word* of the *I Am* goes forth as a ruling suggestion in the

realms of the Spiritual, the intellectual, and the animal; that the doing away with the mortal mind pulls down all walls of partition, and the whole man accepts the Word of Truth.

The primal object of clothing is for protection against the elements of nature—earth, air, fire, water. These in their various combinations make what we term heat and cold, and their varying states are fixed by the mortal mind. When the body is rid of its ruling mortal mind it has no further use for clothing, because it is no longer subject to the elements; then its garments are "made into four parts, to every soldier [combative powers of the elements] a part." When you deny and give up a mortal thought you return to the powers that rule that lower realm all the beliefs they claim. The "vesture" or under garment "without seam, woven from the top throughout," is the consciousness of unity, which is the inner conviction of all things, and without it even mortal error itself could not retain even a semblance of permanency. Hence, in the final relinquishment of the mortal thought realm you let go the belief that it has a diversity of causes or elements, and *one soldier* gets the inner vestment, which is an admission of the One Cause, the One Unbroken Life running through all manifestation.

The *I Am* in the final relinquishment of mortal thought, and the temporalities which it has woven into the consciousness, retains its various forms of love. Though it may not take them with it into the formless realm of heavenly bliss where it now abides, it provides for them all in its heart center. This is represented by Jesus leaving his mother in the hands of John.

When the *I Am* has given up all that goes to make the personal man, a mighty desire or "thirst" for life fills the body. This desire almost unconsciously goes back to the earthly source for satisfaction, and when the response is the sop of "vinegar," which is passed up to him, he realizes that the things of this world can no longer satisfy him, and mortal mind gives up the "ghost." It is this consciousness of mortality that cries out at this last breath of its existence, "My God, my God, why hast thou forsaken me?"

The crucifixion, death, resurrection, and ascension of Jesus Christ convey in symbols to those who study the inner life of man transcendent lessons of experience on planes of consciousness of which the ordinary man has no concept. Hence to explain their meaning in detail is beyond words. It is like describing the circulation of the blood to one who has not known that he has blood. There is a physiology of the soul which is as definite as the physiology of the body and far more intricate. The spirit, soul and body have their planes of consciousness and centers of action, and are governed by laws that rule them and preserve their homogeneous relation. Every person, place, act, position and word in this great drama of Jesus masks the character and movement of these various factors of man's being.

Those who have studied thought and its capacity to build structures visible and invisible have some idea of the general character of the individual consciousness. We may say that there are three planes of consciousness open to each individual—the super-conscious or pure spiritual, which is the universal Christ; the sub-conscious, which is the stored-up thought emanations of the individual, the soul; and the conscious, or that realm which the *I* takes cognizance of at each moment.

In the regeneration, which is symbolically described in these experiences of Jesus, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the soul, has been so long dominated by the false consciousness that when it is taken away it lies for a time in a comatose condition, the "sleep" which is commonly called death, and which results in physical disintegration unless the *I Am* has mastered the foolishness and ignorance of carnality and cast it out of its temple before this sleep comes over it. (After letting go of some false belief, if it cost a struggle, you will have that sense of bodily lassitude and desire to sleep. It is good and the resurrection will follow.)

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

SPIRITUAL GROWTH

VERY growing student of Truth is setting into activity new and potent forces which are, through a process of mental action, being established in the body. When one becomes conscious of this new wine of life energizing the body, it should be acknowledged, blessed and praised, that it may increase and vitalize the whole consciousness. As a rule, at the advent of Truth in the conscious mind, the body first responds to the new forces, and the peace and harmony of a new life opens up. So beautiful does the overcomer's world become, that he feels he has made wonderful strides in an amazingly short time, and prepares to rest forever in this Edenic state. But this is not the way of three-fold growth.

After Jesus had received baptism at the hands of John, symbolical of a cleansing, purifying change in consciousness and had been acknowledged by the Father as a beloved Son, even when he was "full of the Holy Spirit," he was led into the wilderness and there was "tempted of the devil." That is to say, Jesus had to establish Truth in the wilderness of his own subconsciousness, and stand the test of his own convictions. Every overcomer meets this same adversary at this same stage of unfoldment, and must prove once for all that he will serve God only. Having once experienced the exaltation of the heights, it is impossible to go back or even tarry by the way. Words of Truth are seeds that are as certain of growth and fulfillment in the consciousness as are the seeds you plant in your garden in the springtime; even more certain, because they are under the control of infallible, spiritual laws. The new forces liberated in consciousness, through sowing these living words, are continually pressing onward to untried heights. "The kingdom of God is preached" in our mentality, and "every man [thought] presseth into it." "It is easier for heaven and earth to pass away, than one tittle of the law to fail."

Our thoughts and words bring forth after their kind, and so we need not be surprised nor discouraged if new

experiences, perhaps bodily disturbances, come to pass when these vital seed-thoughts of Truth begin to take root. When we find ourselves in the wilderness of our mortal-thought world, we must all the more rest in our faith in the Word to accomplish that whereunto it is sent. Every step of the way at this stage of our growth is a period of re-consecration to Principle. Our demonstrations depend upon our momently decision between error and Truth. Especially is this true in the overcoming of bodily disturbances, which are in reality, the clamorous farewell of mortal thought families, as they are dissolved and broken up by the purifying Love of the Spirit.

In Being we are pure, holy, sinless Spirit and therefore are not subject to mortal limitations. But in consciousness, including all its aggregations of thoughts on their different planes of expression, we have combined ideas in such a manner as to produce inharmony. The mortal consciousness is limited in its capacity to express perfection because it is founded upon both good and evil thinking. Through affirming and realizing the Truth as it eternally exists in Being, we set into action in consciousness divine forces, which function harmoniously in the body, thus offsetting the limitations of mortal thoughts. What a glorious privilege then to build this consciousness, to dwell in the Truth, to remain "constant in prayer" (thinking holy thoughts), knowing that in so doing we are building not only our own permanent habitation, but establishing in the earth at large, the kingdom of Heaven (Harmony).

Angels came and ministered unto Jesus when he declared his allegiance to God-Principle, and so with us. Error may make itself noticeable, but if we meet it with the Truth we know, it will depart from us, and we are blessed with a greater joy and peace because of the confidence that comes with victory. The Truth itself has multiplied in our own consciousness, through concentrated attention to it at the time of the test, and our angels (holy thoughts) "bear us up in their hands, lest haply we dash our foot against a stone."

As we journey from the realm of sense, with its limitations, to the realm of limitless Spirit, many are the opportunities to test one's growth. There are in reality no obstacles. Error is not an enemy but a friend, if we make it a stepping-stone to victory. The valleys are as necessary as the mountains, and are full of peace and rest if we continue to search for and find the needed lessons. We grow carefree and sunshiny under the summer's sun, but the stolid cold of winter tests our strength. So under spiritual illumination we imbibe the faith, substance and joy of Truth realizations, and in daily living, sometimes in the face of the adversary, we prove whether the mortal thought or the Divine shall dominate. This is the way of spiritual growth.

A denial of error is not essentially an attack upon a seeming discord. It is but the door through which the fullness of the Spirit comes. It is the emptiness that precedes the fullness, and is the first step in demonstration. The natural precedes the spiritual in man's return journey to God. John, the Baptist, went before Jesus and made straight the "paths of the Lord." But the Christ Principle in Jesus was declared to be the "Way, the Truth and the Life."

Jesus, in the wilderness overcame the adversary with his clear understanding of Truth. He did not enter into the adversary's domain and discuss the temptations from a relative standpoint. He knew and expressed the Absolute Truth and it set him free. Innate in his consciousness was the realization of the Allness of God. This is our first realization, and one upon which we must constantly dwell. It is the secret spring that opens the door to the limitless treasures of the Father's house. To resent evil is to admit its presence; to be annoyed by a seeming obstacle is, for the moment, to acknowledge another power than God (Good).

Devotion and consecration to this simple Truth: "God, the Good, is the only Presence and Power," will cause the adversary to flee of his own accord. But we must let error depart when it is attempting to get away, and not hold it captive by thinking and talking about "my rheumatism, my poverty, my temper, etc."

To come into the realization of Harmony in music, we eliminate the discords through persistent practice. We know the discords have no place in the principle of music and give them no substance of thought by laying claim to them. Even so with discords in consciousness. We turn our inward attention from the seeming lack of health, life and harmony, and dwell upon the melodies of Truth, of abundant life, health, wealth and harmony, which liberates man from every seeming limitation, when, through persistent meditation and prayer, he has established in consciousness the attracting nucleus of Truth, about which shall gather all the ministering angels (Divine ideas) of Divine Mind. Then shall man be in thought, word and deed, a "new creature in Christ Jesus."

The story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk said:

"Brother, let us go down into the town and preach."

The venerable father and the young monk set out together, conversing as they went. They wandered down the principal streets, and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then inquired the young monk:

"Father, when shall we begin to preach?"

And the father looked kindly down upon his son and said:

"My child, we have been preaching while we were walking. We have been seen—looked at; our behavior has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*The Church Invisible.*

Do not stand in your own light, it produces shadows, but continually stand in God's light, where there are no shadows.—*Mary L. Stuart Butterworth.*

OVERCOMING

Lesson Five, Part One, of Unity Correspondence School Course. By JOHN WILLNER, *a Student.*

[NOTE—The following answers were written originally "in the rough," by my husband, John Willner, in France. He sends question by question to me, as he is lead to answer them. You will be glad to know that he has refrained from accepting combative rank, which in the world's judgment promised much. It is good to realize that the Truth of each of us is *patience* at these times, and we feel ourselves getting closer and closer to the Truth at the Center of our Being. —FANNY WILLNER.]

Ques. 1. Why does man ever seek to exercise dominion?

Because the idea of dominion is inherent within him and this idea is forever active. It shows itself in man by his continually endeavoring to express mastery. He struggles with every adverse condition, such as sickness, disease, poverty and death, in the hope of mastering them. Although man does not actually know why he does this; why for instance, he will send for a doctor in spite of thinking it is God's will for him to die, the truth is, his inherent dominion is persistently active. The reason he does not know this is because he is not in spiritual understanding.

Ques. 2. Why does evil appear in the world?

We know that evil conditions are in the world and the reason why is threefold:

(1.) Man has not known of his inherent dominion. He has felt it sufficiently to keep him struggling, but has not had the full realization and knowledge of his spiritual mastery.

(2.) All things have their origin in mind and appearances are the result of thought. So that we see that *things* in themselves have no origin, permanency or reality. Since they are produced by thought they can be erased by thought. To faithfully take up the denial by the spoken Word, every evil condition can be done away with, and by thinking and

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affirming the good, true and harmonious, corresponding conditions in the outer cannot fail to appear. Ignorant thoughts have made every evil condition which appears.

(3.) Man not being in spiritual understanding, he has not seen the relation between cause and effect. If he did he would immediately give attention and put a guard on his thoughts and words. No ill effect is righted except by correcting the cause, and the cause is in mind.

Ques. 3. What is the subconscious realm of mind?

The substance of the answer to question two has been doubted by some, giving as their reason that there are many effects in their lives to which there is no corresponding thought in themselves. They have looked only in the conscious realm. They have to learn that there is another realm called the subconscious. All past thoughts sink back into memory and there remain. Here by the Universal Law of attraction, like thoughts gather about some central idea and form what is called states of mind. The character of these states of mind are determined by the character of the dominant thought. The sum of these states of mind make up the subconscious mind, which works independently of the conscious mind and reveals many conditions in body and affairs for which there seems no answer in the conscious mind. These established states of mind carry on such operations as breathing and all that which we call involuntary, nervous or muscular action, asleep or awake.

Ques. 4. Why is it so important for the overcomer to understand the subconscious?

Only by fully realizing and understanding that the subconscious depends upon past and present thoughts, and that by right thinking he will transform or redeem the subconscious and manifest good and permanent benefits to himself, will the overcomer persistently watch his thoughts and words, taking diligent care that he allows no thinking and speaking of things he does not wish to see manifest.

Ques. 5. What is the carnal mind? What other names are given it?

The sum of all error thinking which man himself has done or his ancestors and the race, which has not been denied away at any time is active in him and his affairs. It has no power in itself, other than the belief man allows it to appropriate from his mind. Other names for carnal mind are: The flesh, the old man, the natural man, mortal mind, personality, personal consciousness, sense consciousness, the devil.

Ques. 6. What is the Christ consciousness?

As the carnal mind is the name given to the false consciousness, so the Christ consciousness is the name given to the true mind. It is established by first cleansing the mind from all carnality by the spoken word of denial and building in its place, by affirmations of the Truth, persistent, right thinking until there is nothing but the Truth active in mind. Jesus said, "I am the Truth." The Truth is eventually brought into consciousness and so from this new and true standpoint, man can say he is Jesus Christ manifest in the flesh. This is speaking in the Christ consciousness.

Ques. 7. What is overcoming?

The work done as stated in answer to question six, is a process of establishing the Truth in mind and finding an inner realization of victory over the carnal sense always increasing, is called overcoming.

Ques. 8. How does man find out what he has to overcome?

In the ordinary way a man who has had a good moral training, and in consequence lives a very good life outwardly, is apt to think he has little to overcome. But when the quickening Spirit of Truth has commenced its transforming work, it will reveal to him the need of an absolutely new mind in the whole man. All the brood of error which has accumulated and perhaps been lying for ages quite dormant in his subconscious mind, now becomes active and he begins to cry out, "Oh, wretched man that I am; who shall save me from this body of death!" He is then apt to condemn himself as a great sinner, but this also has to be overcome, as self-condemnation is a great error and tends

to increase the burden of sin. Rather than that he should be alarmed at this exposure of his old self, he should count it all joy, as it is a sign of the regenerative work begun. He will realize that the Christ within will purge the floor and cleanse the body temple.

Ques. 9. Explain the teaching that all men are sinners in Adam and righteous in Christ?

Adam represents that state of consciousness where there is belief in duality—good and evil, God and devil, life and death—these are active and in consequence bring about a state of death. All men are through the race consciousness of error (by nature) in this consciousness; of the earth earthy, and all men have therefore come short of the glory of God. Christ is nevertheless inherent in every man, and when recognized becomes a quickening Spirit. He is righteousness and all men who abide in the indwelling Christ are righteous for there is no unrighteousness in Christ.

Ques. 10. Show the justice of the statement, "As in Adam all die, so in Christ shall all be made alive."

It is deemed an injustice that because of one man's disobedience all should suffer death, but when mind and its laws are known, and the power of thought to produce results, this seeming injustice is removed. Man is responsible for his thinking, even his ignorance has been produced by his thought. The race is a unit and not made up of separate personalities as seems to be the case. The law is sowing and reaping; whatever a man sows, that shall he reap, but by this same law he can be made a new creature. By faith he can lay hold of the indwelling Christ and gradually he will find old things passing away and all things becoming new. Christ is the saving power, as well as the life and will save unto the uttermost, even to life eternal.

Ques. 11. What is meant by, "Work out your own salvation"?

Salvation is the result of overcoming, which is perfect freedom from every adverse condition. This salvation has to be worked out by each man for himself. It is necessary for him to so practice Truth by the saving power of Truth,

until he has built up states of consciousness that shall be enduring, even unto eternal life. The state of salvation may be called the Christ consciousness. The Truth of man's perfection as the offspring of God is eternal, but is nothing to him unless he brings it into consciousness as Jesus came to bring life and immortality to light. This light is nothing to man unless he incorporates it into his being, until he realizes his mind to be the mind of Christ.

Ques. 12. What is the meaning of the expression, "race thought"?

"As in Adam all die, so in Christ shall all be made alive." This is the same as saying, As all who are in the Adam consciousness die, so all who are in the Christ consciousness shall be made alive. The Adam consciousness is sometimes understood to mean the same as "race thought." The race thought includes every idea, thought and belief that are common to men in the Adam estate. The ideas of sin, sickness, death, poverty, sorrow, etc., are among the errors of the race thought and the belief that these are inevitable in human experiences.

Another error of the race thought is belief in materiality. The natural man, who in the blindness of ignorance, cannot see the manifestation of Spirit everywhere, and that everything is Spirit-substance, looks upon God as being separate from creation, and sees the world, including his own body and all things as lacking the eternal light and life of Spirit.

Ques. 13. How do race thoughts become a part of the mentality of the individual?

Erroneous beliefs in sin, sickness, death, etc., are common to the natural man. There is practically no distinction between persons in this respect. They are partly due to *belief in flesh heredity*, training, associates and environment. Whatever conditions of life are manifest in a man's life, the cause must always be looked for in mind. He may doubt this because he knows someone of his acquaintance whose life may appear perfect outwardly. But unawakened man

is a whited sepulchre and all the brood of death reigns within, deep in his subconscious mind.

Ques. 14. What is flesh heredity? How is it overcome?

Flesh heredity is the name given to that habit which "beliefs" have of carrying themselves on from generation to generation. It is also spoken of as the mind of the flesh. All diseases known among physicians as heredity are the result of certain dominant beliefs of the race finding expression through generation. The idea of flesh heredity must be overcome, and to do this it is necessary that man be quickened by the Spirit; he will then wake up to the knowledge that he is not the offspring of man but of God. His mind will then become connected with the great mind of Being and begin to manifest its perfection. So long as he tries to hold to both, he will manifest and experience miscellaneous conditions of good and evil, health and disease.

Ques. 15. What two steps are taken in overcoming?

(1.) To realize that the life a man lives in the flesh is lived by faith as the son of God, is to hold oneself in the Christ consciousness. He is now connected with the great mind of Being and is a new creature in Christ Jesus. He accustoms himself to this line of thinking.

(2.) He now finds that he lives from a new standpoint, his Real Source, and whatever inharmony he senses he ignores, realizing that it is the old man that is daily dying away, and no matter what claims it pretends to have, it cannot touch him or affect him in any way. This process of keeping himself from identification with feelings and sense thoughts, and walking in obedience to the prompting and leading of the Spirit is the working out of his salvation. He may depend upon it that success is his from the time the first step is taken, and as he goes on he gradually becomes conscious of his dominion and mastery. The mind being a new mind will, by the law of mental action, build up a new body and in accordance with its spiritual activity, completely transform the whole man.

Ques. 16. What is the difference between an overcomer and one who merely does the best he can?

The one who merely does the best he can belongs to that great number of so-called Christians, who have no knowledge of God as mind. God is recognized as a world ruler who is acquainted with all human error, knows how difficult it is to do right, and will be inclined to withhold his wrath if he is satisfied that they have done their best. The fact of their suffering from sin, sickness and death is sufficient proof of this great error. They have every evidence to prove that they realize no salvation. The more they try, the more hopeless they become and finally conclude that life is a burden and relief will be given by dying. But the overcomer knows that he may be saved from every error here and now and enjoy eternal life, perpetually increasing in health, wealth and joy. He knows the nothingness of the personal self, but recognizes that in him is the indwelling Christ which is Omnipotence, and resting in this knowledge, he becomes one with this power and experiences the daily victory over error, consummating in complete salvation of the whole man as he stands Spirit, soul and body.

Ques. 17. What has one's ideals and standards to do with his spiritual growth?

It is the ideals or standards held in mind which determine the progress and growth of every man. The natural man not being in spiritual understanding can have no ideals or standards higher than of the earth. These having no lifting power in themselves, cause him to repeat the old round as in a treadmill. The highest ideal to hold is the Christ; this forms a standard of infinite unfoldment and expansion. Jesus says, "I, if I be lifted up from the earth will draw all men unto myself." This is the standard then which is the real lifting power, and as man grows in understanding, he realizes that he "increases with the increase of God."

Ques. 18. Why is it important that an overcomer identify himself with the highest?

Whatever man holds in mind he conforms to. Many

hold to diseases as, "My cold," "My weak nerves," etc.; this attitude of mind tends to hold the man to these conditions. The overcomer must realize that in order to experience absolute freedom, he must hold to the Absolute Truth and refuse to give the least place to evil in his mind. To identify himself with the one who is Creator of life and all good is to manifest perfect conditions of health and prosperity. Thus to hold that Christ is the whole of man is to experience a helper which will save unto the uttermost.

Ques. 19. What work for the world shall be done by the overcomer? How shall he accomplish this work?

The world as we know it today is in ignorance. The darkness is so great that "nature is red in tooth and claw." Man's days are full of misery and trouble. It is the overcomer's work to bring about an entirely new world, even the kingdom of love and harmony wherein dwelleth righteousness. No sorrow, pain, misery or death shall be known in this kingdom. Those who drift with the race thought and live according to the popular standards, cannot redeem the world. To redeem it, man must place himself in the Truth of Being and think only those thoughts which are inspired by the Divine Spirit. He needs to exercise faith, fearlessness and persistence in righteousness, so that his expressions shall manifest the Divine. He must recognize that dwelling within him is the Christ, and by this power overcome, not for personal benefit, but for the good of the whole. This is the greatest motive power one can have.

Ques. 20. What changes take place in a man's conversation when he becomes an overcomer?

The overcomer knowing the power of thought, realizes the importance of controlling the use of his tongue. St. James says, "That if any man offend not in word the same is a perfect man, and is able to bridle the whole body." To express thought by the spoken word is to put it into operation, so that the overcomer is careful not to talk of conditions he does not wish to see manifest, but will talk of conditions that will bring about the "new heaven and the new earth," wherein is life, health, wealth, love, peace and harmony.

He knows that God is unchangeable, everlasting, omnipresent Good. Resting his faith on this, he does not wait for appearances nor allow his judgment to be influenced by them, but gives thanks that all the good his heart desires is *now* come to pass. If sin seems to be powerful in his life, he overcomes it by thanking God that he is a perfect sinless being, as perfect as God is perfect, and never allows his mind to waver from this true concept. Likewise if the effect of sin should manifest, he refuses to recognize that it has any reality, knowing that his consciousness being now possessed of the knowledge of Truth, all the evil effects will unfailingly be wiped out.

UNITY VICTORIOUS

JEAN DE CHAUVENET

(*To the tune of the "Marseillaise."*)

All hail! ye soldiers of the right,
March on against the foes of night;
Charge on and triumph over fear;
The help of Christ is ever near.

Work on! press on! strive for the right;
'Tis God who guides you with his Light,
Protects and guards you with his Power,
And makes you strong in this great hour.

Charge on! drive on! through battle's din,
And conquer ev'ry mortal sin;
Tread ev'ry human weakness down,
And then, rejoicing, take your crown.

Envoy. (*Chorus*)
March on in conq'ring might,
For God and for the right!
Our work and love for Unity
Will grow eternally.
Push on! drive on! vict'ry is ours!
Praise God for his great powers!

IMMORTALITY

N Christendom when the word "immortality" is used it is understood to refer to the soul. The idea of immortality for the body does not appear to have the mind of many of its pastors.

In the Scripture the term "immortality" is invariably applied to the redemption of the body—exemption from death.

"Behold I shew you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (that is, we who are alive and remain). For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:51.

The glory of the soul's salvation—a spiritual glory after the death of the body—is described as incorruptibility. That hope has brightened the minds of countless thousands during the past dispensation—but blindness in part happened to Israel—the full plan of God including the redemption of the body and the salvation of the soul has not been understood clearly—until the fullness of the Gentiles was come in.

We propose in this article to deal mainly with the promises regarding the immortality of the body.

"What profit is it unto us, if there be promised us an immortal time, whereas we have done the things that bring death?"—II Esdras 7:49.

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live."—Ezek. 18:21-22.

"God made not death; neither hath he pleasure in the destruction of the living . . . for righteousness is immortal."—Wisdom of Solomon 1:13.

"God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world; and they that do hold of his side do find it."—Wisdom of Solomon 2:23.

"The day of doom shall be the end of this time and the beginning of the immortality for to come, wherein corruption is past."—II Esdras 7:43.

"The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten; sorrows are past, and in the end is shown the treasure of immortality."—II Esdras 8:54.

"The knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him shall receive the fruit of the tree of immortality."—Ecclesiasticus 19:19.

"For this is the life whereof Moses spake unto the people, while he lived, saying, choose thou life, that thou mayest live."—II Esdras 7:59.

"He gave them knowledge, and the law of life for an heritage. . . . Who shall praise the Most High in the grave, instead of them that live and give thanks?"—Ecclesiasticus 17:11, 27.

"This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die."—Baruch 4:1.

We cannot expect the multitude to endorse the hope of immortality. The god of this world hath blinded their eyes. They believe in Jesus as the Saviour of their souls, but cannot see that he has also promised the redemption of the body to such as keep his Word fully. They believe in part and are saved *in part.* But note the following promises:

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?"—John 11:25, 26.

David shows clearly who will not be taken out of the world, but be kept from its evil. God's elect will abide Christ's coming. Their bodies will never die.

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalms 15.

"Treasures of wickedness profit nothing; but righteousness delivereth from death."—Prov. 10:2.

Israel as well as Gentiles, during the past ages, has been going on the broad road to destruction. But the time is here for the gathering and restoration of a remnant. "The remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness."—Isaiah 10:20.

In past ages men have seen as through a glass darkly; believed and understood only a part of God's plan—and been saved in part. But now the children of Abraham will hunger for that bread which cometh down from heaven, that a man may eat thereof and not die. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."—I John 2:29.

Many have claimed to be born again, but their claims have not stood when closely investigated. The new birth is not of the will of the flesh, but of God.

Flesh and blood cannot inherit the kingdom. The new birth represents the blood being washed away and made flesh. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—I John 3:9. If he cannot then sin, he will not pay the wages of sin, death. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—I John 5:4. "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself and that wicked one toucheth him not."—I John 5:18.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33. Immortality is in store for all whose first and foremost thought is to do God's will and who hold the beginning of their confidence steadfast unto the end.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—Psalms 133:3. This is the savor of life unto life.

"We that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—II Cor. 5:4.

Death is the devil's work. Why should it be thought incredible that God the omnipotent, will give the immortality of body, soul and spirit to some of his creation? Has he not said he will destroy all the works of the devil? The last enemy that is to be destroyed is death.

"Bodily exercise profiteth little. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I Tim. 4:8.

Let us look still more closely into the conditions connected with this hope of immortality. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7. It is *not* necessary to overcome all evil in order to get the salvation of the soul, for that is a free gift of grace without works.

But "Blessed are they that do his commandments, that they may *have right* to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

"He asked life of thee, and thou gavest it him, even length of days for ever and ever."—Psalms 21:4. Listen to these plain statements: "If a man keep my saying he shall never see death."—John 8:51. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Isa. 28:18. The fullness of the Spirit, the anointing, is promised to them. "The remnant—that is escaped of the house of Judah—shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion. The zeal of the Lord of Hosts shall do this."—Isa. 37:31. "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live. . . . For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day."—Isa. 38:16.

"For though my people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness."—Isa. 10:22. Note also Psalms 102:18-20.

We are living in the most wonderful time of this world's history—a time when the fullness of God's Spirit will anoint each true child of Abraham. With what result? "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him and saith: deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."—Job 33:23.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.—*Pioneer of Wisdom.*

SUNDAY LESSONS

SUNDAY, FEBRUARY 25

REVIEW.

SILENT PRAYER: *Only the Good endures; the evil is as "waters that have passed away."*

Mark 3:20-35—Jesus was accused of casting out devils by Beelzebub, the prince of devils. The stubbornness of mortal thought insists on declaring good to be the product of evil, and thus entangles itself in a maze of inconsistency.

Mark 4:1-20—The Word is seed. It is All-Potential, but the fruit it brings forth depends upon the soil in which it is sown.

Mark 4:26-32; Matt. 13:33—"The kingdom of God is within you." The kingdom within man grows and expands through the power of the good seed, which are words of Truth. These are sown in the mind, and they quicken the consciousness to a full realization of the power and glory of the kingdom. Christ's kingdom, realized first in the inner consciousness, is to find full expression in the without, and the whole earth is to be blessed by it. "There shall be no more sorrow nor crying," but the earth shall be at peace. There shall be no sickness, no death, nothing to cause sorrow.

Matt. 13:24-30, 36-43—The great fact of a "harvest" is written large in the revelation of Truth to man. Man's responsibility is great, for every thought is a seed, and brings forth after its kind. The burning experiences that come with the destruction of the tares can be avoided by guarding against the "sleep" of negation and identifying one's self always with the good, and not allowing any seeds of error to be sown in consciousness.

Matt. 13:44-53—The kingdom of God is the pearl

of great price. Its value is above all else. It is a treasure hid in the great field of Mind and it is priceless because, through the knowledge of it, everything needed is gained.

Mark 4:35-5:20—All the powers of being must be directed and controlled by the *I Am*. In this way, peace and harmony is established and maintained in mind and body.

Mark 5:21-43—Death came into the world by sin. Jesus came to wipe out of human consciousness the belief in the power and reality of sin and its effects. Therefore, we see him healing the sick and raising the dead in fulfillment of his mission.

Luke 4:16-30—Jesus came out of Nazareth, a place considered inferior and commonplace. He chose as his disciples men who were ignorant and unlearned after the standards of the world. All this helps to reveal that the temporal, artificial states of mind which are so highly esteemed by the world are not the real, but that the real is easily brought forth where the superficial has not been stamped upon the consciousness.

Mark 6:14-29—John the Baptist is the forerunner of Christ. In the consciousness he is a high intellectual perception of Truth, but not yet quickened of the Spirit. He strives with evil as a reality, not having discerned the truth about its transitory character.

Matthew 9:35; 10:15; 10:40; 11:1—The life of Jesus is the life of every man when he is quickened of the Spirit, and comes into the knowledge of himself as the Son of God. The Twelve sent forth by Jesus represent the twelve faculties of mind in every man, functioning under the direction of *I Am*.

Matthew 11:20-30—Self-righteousness closes the mind against the Truth.

John 6:1-14—The Substance of Spirit is necessary food for man. This substance is increased in his consciousness through prayer and praise.

Sunday, March 4

IT IS I; BE NOT AFRAID.—Mark 6:45-56.

45. And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away.

46. And after he had taken leave of them, he departed into the mountain to pray.

47. And when even was come, the boat was in the midst of the sea, and he alone on the land.

48. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:

49. But they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

50. For they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;

52. For they understood not concerning the loaves, but their heart was hardened.

53. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.

54. And when they were come out of the boat, straightway the people knew him,

55. And ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

56. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Silent Prayer: "*Be of good cheer: it is I; be not afraid.*"

Water represents mental potentiality. The race thoughts have formed a sea of thought, and to walk over it safely requires that one have faith in himself. Faith necessary to accomplish so great a work comes from understanding—understanding of God and man, and the Law of Mastery given to man.

God is substance; *sub*, under; *stare*, to stand. He is the underlying Principle of the Universe, upholding all things by the Word of his power, by the Omnipresent En-

ergy that permeates all creation. Such an understanding of God establishes the mind firmly in faith and the feet walk surely over the sea of mind.

Peter is a type of faith. His experience in walking upon the sea illustrates faith in the process of development. At his first attempt to walk upon the waters, he sank, but as faith was increased he was borne up by the substance of his faith and walked safely and surely.

Jesus the Master was Lord of heaven and earth. His faith and understanding gave him the mastery over all the elements and over every form of mortal thought. When union is made between the Master Mind and the mind of man, consciousness realizes its True Self and the dominion which was man's from the beginning is restored to him. He is no longer weak and negative, subject to conditions and circumstances, but is powerful and masterful, and walks triumphantly over all the waters of ignorance and error.

Doubt of the Omnipotence of Spirit is the real root of both mental and physical weakness. Faith in one's self is a power-builder, but where this faith links itself with the Mighty One of the Universe, and feels his sustaining presence, all adverse conditions become stepping-stones to great achievements. After stilling the storm Jesus gained such healing power that as many as touched the border of his garment were made whole.

It is not necessary that we walk on material water to follow Jesus. These are lessons in spiritual overcoming. When we have found the Spirit of the law the material expression adjusts itself. We live constantly in a sea of thought that is moved upon by every impulse of the mind. There are greater storms on land than on sea, and they are far more destructive, because of the many minds reached by the psychic waves. Men need every day the saving grace, "Be of good cheer: it is I; be not afraid."

The majority of men try to sail the ocean of life without the sustaining power of Spirit, but they always go down in a troubled sea in the end. Even those who have been taught of the Master are still filled with doubts and

fears when storms arise, and instead of a reality, he seems an *apparition.* But the Master Christ Mind is not an *apparition,* but a *mighty power,* and when we have faith in it, all the discordant elements of our lives are quieted, and we reduce to harmony and wholeness everything our peace-giving thoughts touch.

SUNDAY, MARCH 11

CLEAN AND UNCLEAN.—Mark 7:1-13.

1. And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,

2. And had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.

3. (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, beholding the tradition of the elders;

4. And when they come from the marketplace, except they bathe themselves they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessles.)

5. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6. And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.

7. But in vain do they worship me, teaching as their doctrines the precepts of men.

8. Ye leave the commandments of God, and hold fast the tradition of men.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God;

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

SILENT PRAYER: "*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*"

Man exists in two states of consciousness, the formless

and the formed. When he keeps the balance between these, all goes well. The equilibrium is disturbed by too much attention to one or the other. An excess of attention to the formless brings about diffusion and incoherency, while much thought about the realm of forms leads to narrowness and constrictions in a multitude of ways.

Pharisees are religionists who have become unbalanced through giving undue attention to the forms of religious rites. Such people lose sight of the principle back of the symbols. They go through the motions of one living a spiritual life, but the living substance is not present.

There are more Pharisees today than in the time of Jesus, but they have changed their symbols. Standards of life and action for Christian people have gone through many transformations, but the crystallizations in the realm of forms is found on every side. The omnipresent God of Abraham, Isaac and Jacob is forgotten and ten thousand symbols of Him worshiped instead. Abraham saw God as a flame of life in the burning bush, and Jacob realized his presence in ascending and descending angelic thoughts. He was the inner flame, the continuous, eternal life-principle in which Jesus lived, and through which he overcame death. Jesus imparted this life-principle direct to the people he healed, and he said, "These signs shall follow them that believe." Yet Christian people calmly tell us that they pray to God to bless the doctor and his medicines.

A misionary in the East gave bottles of medicine to the natives and went away. When she returned the chief man told her that they had been greatly helped and now believed in her god. To prove the reality of what he said, he led her into their temple, where she saw the empty bottles arranged in order on a shelf; and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god.

We smile at this and pity the superstitious barbarians, but it may be that some reader of this has a few bottles that he worships as sent of God for his healing. In what respect does such a one differ from the ignorant natives who pros-

trate themselves before the god of the missionary?

Denial of the world of forms, specifically and as a whole, is the remedy for the Pharisee.

"About four hundred years ago the great reformer Savonarola had an immense Bonfire of Vanities in the Piazza, the great square in Florence. The youth of the city, in white robes, with olive crowns on their heads, went from house to house gathering all the vanities of life—the apparatus for gambling, pictures that incited to vice, worldly musical instruments, rouge pots, false hair, perfumes, powders, mirrors, bad books, and many things that were perfectly innocent, but regarded as worldly. These were piled in a huge "Pyramid of Vanities" sixty feet high, crowned with a symbolic figure of the old debauched Carnival. Within were an abundance of fuel and gunpowder. This pile was set ablaze in the evening to the sound of trumpets, and the old Carnival tumbled into the flames amid the songs of reforming triumph."

This "Bonfire of Vanities" can be set going by anyone who will enter into his own consciousness and deny the artificial forms of life, which men worship ignorantly, not knowing the God of Reality.

Sunday, March 18

ABSENT HEALING.—Mark 7:24-30; Matt. 8:5-13.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the same woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

SILENT PRAYER: *I have faith in Thy quickening Word and am made whole.*

Tyre means *strength*, and Sidon *wild*. They refer to the region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson they go into it consciously; "he entered into a house," but they do not want it known, "and would have no man know it;" but we can't get away from our thoughts, "he could not be hid."

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated *I Am* centers its attention anywhere in the body there is at once a quickening of intelligence and reaching out for higher things by consciousness functioning there. Every part of the organism is under the

control of a set of thoughts that direct and care for that particular function. The nerves are under the control of an ego that thinks about nerves; the muscles, bones, blood, in fact every department of the man, each has its distinct thought ego. So we are made up of many men and many women, because there is both the masculine and feminine qualities equally distributed, and they all work together in harmony when Divine Order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and these egos begin to reflect the new light that has come to us, especially so when we concentrate our minds upon the centers, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is continuous throughout nature, a stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. "She found the devil gone out and the child laid upon the bed."

As corroborative testimony the history of Jesus' life and works is eminently valuable to the metaphysician. We find that our experience in doing spiritual work is quite like the various steps indicated in these Gospel accounts. For instance, in both Luke and Matthew a series of so-called miracles follows close upon the promulgation of the laws and principles of the kingdom of God in the Sermon on the Mount. So we find that the power of our word is wonderfully intensified if we first make a series of statements of the Truths of Being. Some healers never give a treatment without first making the statement of Being. Words

either stimulate or depress the mind, and it makes a mighty difference to our work what kind of words we attach to our *I Am.* Before his sucessful battles Napoleon addressed his army and told his old guard how invincible they were, and they went wild with a zeal that mowed down everything before them in the hour of action. If you would do miracles, stimulate your mind with mighty words of power and achievement. Tell the willing messengers of your thought how efficient and swift they are. Set the spirit in your midst aflame with high statements of Truth, and you will rise into the clear atmosphere of Spirit where your words will meet with no obstruction in their flight to that whereunto you have sent them.

Many worthy people are deterred from embracing openly the modern metaphysical movement because there are mountebanks in it, who have taken it up as a moneymaking venture. These people cannot understand how the God-power can work through one who is immoral, deceptive and inconsistent in word and deed. Yet it is seen so to work, just as the imperious words of Napoleon, big with vaulting ambition, stirred to action his soldiers. God is Principle, and that Principle may be used by man in part or in whole. He who uses it in selfish ambition will eventually meet his Waterloo. The success of those who get results lies in the statements they make about the power of God working through them.

Then let the worthy not fear the law because it is so obedient, but rather profit by the example, and to their well-balanced vehicle hitch the swift, high statements of Truth. The centurion in this lesson represents the will, whose servant, the body, is sick. It calls upon the higher law, the Christ, and asks that the Christ-Word may go forth with the same imperative command that it is in the habit of exercising in its control of the organism, or its soldiers. Even the Christ is unprepared for this evidence of faith in its naked word, but quickened into action by the zealous will the Word of Truth goes forth and the body is made whole.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1917
Held daily at 9 p. m.

I am Now Healed by the Vitalizing Power of the Spirit.

PROSPERITY THOUGHT

February 20 to March 20, 1917
Held daily at 12 m.

The Riches of the Kingdom Within are Now Manifest Without, and I am Prospered in all My Affairs.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from February 15th to March 17, 1917.

February 15th to March 2d—John 14:12-13: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

March 2d to March 17th—Rev. 3:20-21: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

THE OVER-SOUL

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison—but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple, wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.—*Emerson.*

EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

Matter is man's limited concept of spiritual substance; because man sees matter is no reason it has reality. When man spiritualizes his thoughts and becomes grounded in the idea of substance as the one reality and only presence, he ceases to cognize matter, just as he ceases to give his thought substance to the idea of disease, preferring rather to cultivate thoughts of health.

The main point of difference between our teaching and Christian Science is in connection with body consciousness, which involves again the idea of matter. Christian Scientists insist that the body is material (mortal mind) and has neither life, substance or intelligence, whereas, we know we are demonstrating that the body is the expression of intelligence and life, and belongs to Being, in that it is the manifestation of the body idea in Divine Mind. The Trinity, Mind, Idea and Expression, or Spirit, Soul and Body, cannot be broken. The idea of the body is its reality, and through keeping the mind poised in Truth, we transform the body into the "image and likeness" of the thoughts held in mind. The body is transformed through renewing the mind. All that appears to be material can be reduced to its real nature, spiritual substance, when we affirm the presence and power of Spirit and realize our oneness with it. Since God is omnipresent, and the Source of all that is, where in the universe is there any room for anything less than Spirit? Only in man's limited thought does materiality have the appearance of existence.

* * * * *

The Higher Self in you is God. It is this Self which must speak with authority over the inharmonious claims of the body. Many persons find there is a personality which rebels at the acceptance of the Truth and which is inclined

to speak discouragingly of Spirit's mastery and dominion. The "pray believing that you have received" idea which is most essential in overcoming, therefore does not find a suitable resting place in the mind. It comes to us that it is the taking-for-granted, the assuming of health attitude which you need. Your letters show that you have a good intellectual appreciation of Truth. You will then need to enter into a consciousness of your interrelation with the Spirit, declare the Truth and abide there. Should the mortal self attempt to shake you from the foundation, stand solid—the firmer you stand and withstand the testimony of the senses, the more substantial is your position in the Truth. There are no short or secret cuts to this understanding. It remains but a testing of the wings when the test comes. It matters not how much one has read or how hard he has tried; the essential point is his deep-seated sincerity and faith in the working of the Law. One may therefore show a willingness to reap the benefits before he has rightly related himself to the Spirit.

You are going through an experience which every overcomer has. You may rest in confident assurance that the all-loving Father will bring you into the Light. There is but one way to it; that is, regular and faithful silence work. When you feel an improvement, take this opportunity to praise and give thanks in the silence; then abide there when the test comes, if it does. And right here, dear one, let us call your attention to the importance of praising. Learn to praise your body and your environment. There is no time when they need praise like they do when the mortal man would be most inclined to withhold it. The booklet, "The Strength of Joy," brings this out very nicely.

* * * * *

I would like to ask a few questions, namely—Our church (Presbyterian) here gives bazaars, festivals, etc., in the church. Is it right to do so? Did not the Lord become vexed and overturn the tables of the money changers and drive the thieves out?—* * *

We believe there is an outer interpretation to all prophecy, and the incident of Jesus driving the thieves and money-changers out of the temple no doubt really occurred;

yet we know that there is also an inner interpretation, and since this is the most necessary in our overcoming, we always seek to give the Scripture an individual meaning or explanation. Instead of thinking of it as a history of two thousand or more years ago, we apply it to the individual consciousness. In so doing, we find that the Bible gives the steps necessary in man's overcoming and growth from glory to glory in the regenerate life. That this cleansing of the temple was intended for the individual is shown by the verses which follow. "But he spake of the temple of his body."—John 2:21. The thieves and money-changers are symbolical of dishonest thoughts of materiality and greed, and the consciousness must be cleansed from these, if the body-temple is to be kept pure and holy.

We do not advise what others should do in regard to giving bazaars, festivals, card-parties, dances, etc. We leave each one to follow the guidance of the One Holy Spirit, who was given to lead all people into the Truth and make them free and whole. And so each one must decide for himself whether or not these things are for his highest good.

Religion should not be confined to a specified time or place however, and no one should do anything at any time that he would be ashamed to do in his church and on Sunday. The good or harm of any act is determined wholly by the thoughts that produce it, and not by the time, or place, or sect. Religion is an every-day practicable Law, and should be carried into every detail of each act. Every day is a Sabbath day to one, when he retires into the Spirit and begins the worship of spiritual things, and no one should enter into anything, unless he can carry this spiritual consciousness with him.

* * * * *

In what way do the disciples representing the centers of consciousness affect us. For instance, if we want understanding, do we direct or focus our mind or thoughts to the forehead, and call upon Thomas? Or if it is spirituality, do we call upon Jesus?—* * *

In redeeming any part of the body-consciousness, you should always connect with the spiritual, or Christ-conscious-

ness first. Then speak directly to the center you wish to spiritualize. Each disciple represents a faculty of mind, and both the disciple and the faculty symbolize an idea. The important thing for you is to realize the idea back of these, and the name that will best help you to realize the idea is the one you should use. As in the example you give, if you can get a better realization of spiritual understanding by calling that disciple by name, Thomas, you should do so. But if you can best realize your oneness with the All-knowing Christ Mind by affirming that your understanding is being quickened and spiritualized, that should be your method. Your results should decide your preference. No two people have exactly the same overcomings, so a fixed rule cannot be made for all.

* * * * *

In the booklet, "Cooperation in Spirit," it says everyone who aspires to better things will be given a talent, or seed-thought. How are we to recognize it? In what way is its use suggested to us? If it is unheeded, or not recognized, is it lost forever, or will it come again?—* * *

There is but one safe guide to follow, when seeking to recognize your talent, and that is the Spirit of Truth. No good is ever lost, and the one who is earnestly seeking the light will be led into that which is for his highest good. The promise is that "every knee shall bow, and every tongue confess to God," and the length of time it will take each individual to demonstrate his Divine birthright depends entirely upon his willingness to seek out the Truth and live according to it.

* * * * *

Regarding your prosperity problem, we will say this: You and all Truth students are undergoing a process of forming a new state of consciousness. This is the Spiritual or Christ Consciousness—the Indwelling Christ—which is the Ruler in the kingdom of heaven (which is also *within* you). In order that you may realize this consciousness, it is absolutely essential that you train yourself to think only those thoughts, and to speak and write only those words that are true of God. You must do this work in face of what

may seem to your mortal sense to be opposition, and regardless of what the conditions of your life and affairs may be. Now, if God thinks about financial lack, about poverty, disease and evil, then you are justified in thinking and speaking of these conditions; but, if God is not poor, and weak, and sick, etc., then the quicker you free your mind from the habit of thinking and speaking such thoughts and words, the quicker will you demonstrate your prosperity. You will never demonstrate it in any other way.

Your present conditions are the direct result of the race beliefs (which you have accepted as Truth) plus your own individual thinking, and these conditions will remain until you reverse this process and form the habit of thinking and speaking only those words which are true of God.

A rule in metaphysics is, never allow your mind to dwell upon a thought that you would have not made manifest in your life and affairs. When you have formed the mental habit of thinking only those thoughts that God would think, you will have found God.

We have given you the whole Science of Spiritual Law in a nutshell. Apply this same method to any demonstration you wish to make.

All thoughts about time in connection with your demonstration must be cast out. That attitude of mind which thinks "I must have this right away," or, "I must make this demonstration by a certain date," will stand in the way of your demonstration, until you have overcome it. You must learn to let go of these habits, and "wait patiently upon the Lord," and he will bring it to pass. It must be "Thy Will, not my will, be done in me and my affairs."

Constantly study your thoughts and words. Weed out every thought and every word that you do not want to manifest. Quicken this New Mind in you by thinking about and studying the true character of God. Know (for it is law) that every good and true thought or word that you think or speak, does take effect in you, and that it is bound to manifest.

While studying your thoughts, it will help you wonder-

fully to often think words like the following: "Christ is now quickened in me, and I am open and receptive to his Truth."

"The All Knowing, All Informing, All Understanding, All Wise Mind of God is here, directing me in all my ways."

"All of my thoughts, words and deeds are now working together for my highest good."

SUCCESS

HATTIE E. BAKER

Heed well thy thoughts, nor fear to cast aside
The evil impulses of thy brain,
For as thou thinkest so shalt thou be,
And fetters strong shalt make a slave of thee,
Or thou shalt rise on wings of faith,
And be the master of thy destiny.

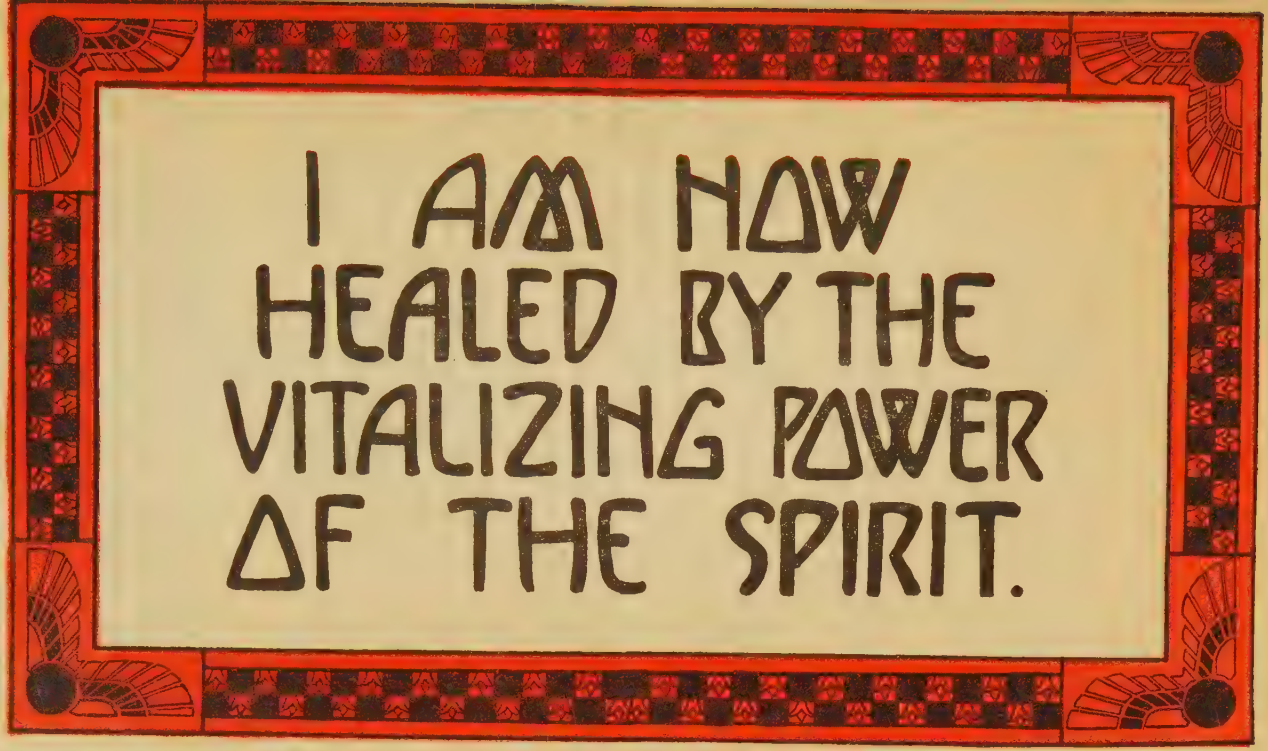
HAPPINESS MAKES HAPPINESS

"A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

" 'You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate.' "—*Exchange.*

To the receptive soul the River of Life pauseth not nor is diminished.—*George Eliot.*

He is not well bred, that cannot bear ill-breeding in others.


I AM NOW
HEALED BY THE
VITALIZING POWER
OF THE SPIRIT.

MAP
HEATED BY THE
ATMOSPHERIC POWER
OF THE SUN

LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Every student of Mind knows that all that manifests in his world, either in body consciousness or affairs, is produced by thought.

Understanding this law of mental action, man is constantly seeking to harmonize his thoughts with Divine Ideas, knowing that he brings into expression a corresponding harmony. If disease is manifesting, it logically follows that it is the outpicturing of error thoughts and can be healed through a change of mind. The power to bring forth harmony is revealed in the Word of Truth. "He sent his word and healed them." As man attunes his thoughts to Truth, he contacts the quickening Spirit which is the Comforter, the healer, and his heritage of health, peace, harmony, love, life and all that is Good, comes naturally into his life.

The Society of Silent Unity daily sends forth the Word in the name of Jesus Christ, and many are quickened to the realization of their divine inheritance. We make the following extracts from letters received recently from those receptive to the Word spoken in their behalf:

HEALTH

Chicago, Ill—Last Tuesday evening I telegraphed you for prayers for Miss A. J., who was dangerously ill with pneumonia and kidney trouble. The attending physician and specialist gave her up Tuesday morning, and said that she could not live through the night. Her fever went down and she slept quietly. There has been a gradual improvement since. The friends and relatives did not know what to make of it, but thanks to God and Unity we all

know that she is now on the high road to recovery.—*C. B.*

Santa Rosa, Cal.—Two doctors said that I had been bitten by a snake or some poisonous insect. My face broke out in some sort of eruption which was very painful, and one night I had a high fever. There were black scales on my face. I was advised to paint in iodine and then to use zinc ointment. I did not. I kept my face clean, and held to the Truth that God is all and God will take care of me. In a few hours the fever was gone and the scales have all disappeared. I am also demonstrating supply daily.—*Mrs. A. C. S.*

Craigsville, Va.—During last winter my husband wrote you regarding my health, and also concerning the health of my sister who lives in Michigan. Doctors gave her up several years ago. She had lost control over her bladder, and her brain became very weak. She is now wonderfully improved. I was to see her recently and she has perfect control over the bladder during the day, and nearly so through the night. Her mind is fast returning. She talks and asks questions and converses as of old much of the time. She has taken no medicine for several years, but she is getting well, and only God and Unity people are doing this. I praise God that I heard of you good people, for my health and my sister's has been wonderfully improved.—*Mrs. J. B. G.*

Florence, Oregon—I am happy to report progress in my healing. When I wrote you I was suffering continually with asthma, inhaling fumes of "Shiffmens" (asthma powder), six to eight times during a day and night. Had to carry it with me every time I walked five or six blocks, and would often have to use it ere I could make my way back home. I commenced to breathe better the night after writing you and have continued to improve.—*B. M.*

San Diego, Cal.—Several weeks ago, I was called to my son's home as he had been taken quite sick. In less than an hour a doctor came and pronounced the trouble pneumonia, tending toward an acute form. All was done that the doctor ordered, but no relief came. The next morning I wrote you asking your prayers. In less than a week he was out and is himself again. We thank God and those who helped by their prayers.—*M. H.*

Washington, D. C.—I am delighted to report that the growth on the eye has entirely disappeared, and I can feel myself gaining each day in the realization of the Truth.—*S. N. P.*

Wenatchee, Wash.—I have been in Truth for over six years. I was healed of what one doctor said was cancer, another tumor, and another said it was both and an operation would be necessary. But I am free from it all. I am a full believer in Truth, and Unity has helped me to understand it more fully.—*Mrs. A. P.*

Indianapolis, Ind.—I had a wonderful demonstration recently. I had a very bad tooth. It was very loose and ached all the time. There was an abscess at the root. It was so large it caused a very large knot in front under my tongue, and it worried me a great deal. Everyone said I would have to have the tooth pulled, and the gums lanced. However, I just held the thought, "I am Spirit, perfect, holy and harmonious, and nothing can hurt me or make me sick or afraid." I held the thought continually and the result was that the tooth stopped aching. The knot went away, and the tooth is firmer in the gums. How powerful and quick is the Word of God.—*Mme. L. H.*

New York City, N. Y.—I report with great joy and thankfulness that the hemorrhages became gradually less frequent and less profuse until today there is no sign of the blood whatever. I am now prepared to say that I am glad I have passed through these trials if it was necessary, to bring me to a fuller understanding of the Truth. It is remarkable that I should be as strong as I am after almost a year of continuous hemorrhages from the uterus. It is also remarkable how I have managed to live without knowing from day to day how the "where-withal" was to come, and with comparative little worry. I was too depleted to sing or try to find an engagement, but I am now restored to wholeness.—*P. F.*

Chicago, Ill.—I commenced to get better immediately and can say that I feel no symptoms of rheumatism, and am better in every way. My life is altogether different since I have learned to know God.—*A. A. B.*

Washington, D. C.—Two years ago I wrote for your prayers for my son whose leg had been amputated, and had not healed. On two occasions the surgeons considered another operation, but I wrote to you and the operations were averted. I prayed with the faith that I have learned from your letters and Unity, and within the past two weeks the leg has healed.—*Mrs. P. A. W.*

Cowdrey, Colo.—My son asked prayers for me because I was paralyzed on my right side. I cannot wait any longer to tell you how thankful I am to God and Unity. I

am growing better every day, and can walk without help, and my right hand is beginning to move.—*A. H. H.*

Bellingham, Wash.—My brother-in-law and his wife are both very much pleased with the results of your prayers for them. He began to notice an improvement in his condition before the letter had been mailed to you. During the same week, my sister-in-law came down stairs about 11 o'clock frightened about their little boy. He was gasping for breath, with every symptom of a serious attack of croup. I told her to realize that God could relieve him much quicker than we could with material remedies. I told him silently that he was God's child and that God's Spirit breathed through him freely and unobstructed. Within a half hour he was breathing freely and sleeping peacefully. The next morning he woke up as well as ever. We thank God, and Unity's teachings for the wonderful demonstration.—*Mrs. N. E. R.*

New York City, N. Y.—I want to thank you for your prayers for my daughter for appendicitis. She is now quite well, thanks to our Father.—*Mrs. C. K.*

Murphysboro, Ill.—I am cured of female trouble, and I thank you so much for the care that God has rendered to me through you.—*A. E.*

Blackburn, Mo.—I did not leave off medicine for constipation until I received your last letter. I have had several impactions of the bowels caused from trying to lessen the dose of medicine, but after reading the leaflet you sent with the last letter, I determined to try doing without medicine. I left it off, and my bowels have moved every day since, and I have gained strength too. I surely wish I had heard of your teaching before I went to the hospital. I always had great faith in prayer, but I thought God healed through the doctors. I did not improve much in health until I began studying your teaching.—*Miss M. E. H.*

E. St. Louis, Ill.—You may discontinue your prayers for my throat, as I know I am strong in the Lord, and the power of his Might. I praise God for my perfect healing. —*E. L.*

Pawnee City, Neb.—My head is much better than it has been for a long time. I have only had one severe spell since I wrote you, and another trouble of which I did not write has entirely disappeared.—*Mrs. G. K. V. A.*

Hot Springs, Ark.—My friend wrote you for prayers. I was in bed with typhoid fever. The doctor cannot understand how I came through so easily when all the symp-

toms, as he expressed it were sub-normal. They made two tests which showed many positive typhus baccili, but I just rested and got up in a few days. God's healing power is what brought me through. I am feeling better than I have for years. May God bless you all in this grand ministry. —*Mrs. W. H. F.*

Talley, N. Dak.—I wrote to you some time ago for prayers for enlarged tonsils, and now they are well. I am so thankful. I study UNITY and keep the Silences.—*M. B.*

Los Angeles, Cal.—I wrote you saying that I was to be operated on and asked for your prayers. I feel that a wonderful demonstration has been made, for the surgeon who was to operate was called out of town very unexpectedly, so my case was postponed. I am feeling so much better now that I shall not consent to be operated on when he returns. My little son's ear is entirely well. I thank you for the many blessings I have received through you.—*R. I.*

Tampa, Fla.—I asked your prayers for my sister in Pensacola, who was very sick at the time. Her feet had swollen to almost double their normal size, and her kidneys were out of order. The doctor said that unless she dieted, leaving off all fats, she could not get well. She wrote me of all her complaints, but I did not worry in the least, as I was praying for her, and knew that you were. Before I could report to her she wrote me that the swelling had left and that her condition had otherwise improved. I am so thankful to the Lord that you have lead me into the Light of the Truth. I feel like a new person. I am renewed all through since I realized the Christ within.—*M. L. T.*

Greathills, L. I., N. Y.—I wish to thank you for the manifestation of Truth in my daughter. Some time ago I wrote you for prayers for her ears. Now thank God! she can hear perfectly.—*M. E. B.*

Visalia, Cal.—Over a year ago I asked prayers for health. I have worn glasses for years, and whenever I would break them I would have a raging headache. While working I lost my glasses and never noticed it for about two hours. I concluded that I did not need to wear them and have gone without them ever since, and have had no return of the headaches. I thank you for your prayers, and I praise God for the blessings and wonderful freedom.—*W. R. H.*

Brookline, Mass.—I wrote to you about two months ago for prayers for a bad skin disease. I am thankful to say that my skin is practically well.—*Miss C. B.*

Overbrook, Kans.—About two months ago I requested prayers for a friend, who had been bedfast and very low with heart and kidney trouble. She began to improve at once after I wrote you, and she is now up and doing her housework. Her case is the wonder of the neighborhood. May God bless you in your good work.—*Mrs. H. T.*

Meeker, Cal.—My feet and ankles were very painful last summer. I asked your prayers and was healed. I have been stronger since and have been able to use my right arm to do heavy, hard work which I could not do before. I wish to tell you of two of the invalids of whom I wrote you. A few days ago Mrs. T.'s mother came in, and I asked about the daughter, and in a glad answer she told me her daughter had spent a week with her, and that she was wonderfully improved; saying that she was more like herself than she had been for years, her mind being much clearer. I saw little W. G. that had nervous trouble. He is well and getting fat. At the time I wrote you he would fall down and could not walk by spells, and the doctors could do nothing for him. Praise God for his wonderful healing power!—*M. J. J.*

San Francisco, Cal.—I wrote to you, requesting prayers regarding severe headaches. I got relief about the time the letter reached you, and I praise God for all his goodness in spiritual enlightenment as well as in physical relief. I thank our Heavenly Father for the blessings the Silent Unity Society is bringing to humanity in happy, useful and victorious lives.—*Miss. M. H.*

Minneapolis, Minn.—We wired you to pray for T. H. for consumption. Several times he sank very low, and several times he had apparently gone out of the body, but at two o'clock he had a wonderful relief, and his mother told us this morning that she knew he was re-born. You may know that we are rejoicing in the Truth that does make us free, and are blessing the channels which can so confidently speak the powerful Word, which quickens and regenerates with the Holy Substance of Love Divine.—*M. E.*

Frankfort, Ky.—I wrote you for prayers for my son who was not expected to live. My letter had hardly reached you (I know from the time it was sent) until he began to get better. His fever was 104, and to me it seems a miracle. Faith and your prayers did it.—*Mrs. C. W.*

Des Moines, Iowa—When I wrote you, requesting your prayers for my wife who was suffering from acute nervous prostration, and terrible headaches, she was completely

exhausted. Her stomach refused to retain any medicine. I mailed your letter about eight o'clock and held a silence at nine. She was then sleeping and seemed to be resting quietly, continuing to sleep until midnight, then she awoke conscious and free from all pain and distress, and feeling so much better. She had several attacks of numbness of the right side; that too had gone, and there has been no trace of it since. The doctor was greatly surprised at her condition, and said that he did not understand how she could improve so much all at once. She is now able to do some housework, and is gaining in strength.—*J. B. G.*

Magnolia, Texas—My heart is full of grateful love to my dear Lord and to you for your prayers. My breast is perfectly healed. May God's abundant blessings be poured out to you for all your good to his creatures everywhere.—*L. S.*

Oklahoma City, Okla.—How happy I am that I have witnessed one of the most wonderful demonstrations, that of little M. H. She is perfectly well. I wrote you to pray for her, as she had typhoid fever. My friends said that when the fever left her she would have to have a stimulant. I said she would be stimulated with the Spirit of God, and the day the fever left her she sat up in bed and played with her dolls, and inside of three days she was up. People wonder at her immediate recovery after seemingly such a severe illness. I thank God and Unity for this great blessing of health.—*Mrs. J. W. H.*

Salem, Ore.—Several months ago I asked you for prayers in overcoming pain in my spine and hips and am glad to say that I am well. At the same time I asked prayers for my mother for weakness of the bladder and hemorhoids. Her bladder is much better after many years of discomfort. A woman for whom I asked prayers for rheumatism and an "issue of blood" showed no signs of improvement and gave up, saying it was not the Lord's will for her to be healed, but I did not give up, knowing that you were with me in prayers. Yesterday I learned that she is practically a well woman. Praise the Lord!—*E. M.*

Anacostia, D. C.—I wrote you asking prayers for my restoration to health. I had a fall which injured my hip and spine and have been a patient out here for ten years. One lower limb was three inches shorter than the other. This morning when I awakened, I found that the short limb was nearly as long as the other one, and when I walked to the dining room my toes touched the floor; later in the day

my entire limb became as long as the other and I can stand erect without any support. I praise and give thanks to our Divine Healer.—*R. S.*

Denver, Colo.—Mrs. Z. is much better, and the dear little fellow who was deformed, and who the doctors said had curvature of the spine and would never walk, being injured at birth, is now walking. Last Thursday he walked (taking hold of his mother's arm), two miles, and said he was not tired, but hungry. He also talks aloud, so you can hear his voice which is stronger and more distinct. I myself, feel pretty good. Praise the Lord for his goodness. —*M. P. J.*

Cincinnati, Ohio—I wrote you asking prayers for health for my husband who was badly hurt in an automobile accident. I am very happy to inform you that he is getting along so well that his recovery is thought to be very remarkable. I wish to thank you for your prayers.—*Mrs. W. H. T.*

Scottsdale Route, Phoenix, Ariz.—I wrote for healing for my husband. He had rupture in his side from lifting. He is now working, and does not use his truss. The doctor said he would have to wait six months to take off his truss. I praise God and thank Unity. May God shower wondrous blessings upon you.—*M. E. R.*

Colorado Springs, Colo.—I wrote you a week ago for my husband, as he was suffering from mental depression. I feel thankful to say that he began to get better almost immediately, and is now perfectly healed. I return thanks for my own health and well being and praise God for all his goodness to me and to those whom I love.—*E. O.*

PROSPERITY

San Francisco, Cal.—I am returning the amount saved in the Prosperity Bank you sent me, and I am very thankful for your prayers in my behalf. My condition financially has improved somewhat, but the benefit which a relative of mine, with whom I am residing at the present time, received as soon as the Bank arrived was truly wonderful. She owed me ten cents, and she put the amount into the Bank, and she and her husband were wonderfully blessed at once, he obtaining a position after being out of work for a long time, and a friend of the lady sent her many things which were needed in the home. They are truly grateful to the Father for his blessings to them, and to you for your prayers.—*Mrs. M. W.*

Oakland, Cal.—It is with a heart full of thanks that I send you this love-offering. God's Word, spoken so understandingly by you, has surely brought us prosperity. My husband has secured the position about which I wrote you. The manner in which it came leaves not the slightest doubt that it was the direct manifestation of the Spirit. Our blessings and thanks to all connected with this beautiful work.—*I. C. R.*

Princeton, Ill.—I want to report about my son's suitcase about which I wrote you. Last Thursday it was returned to us by express from Lincoln, Nebraska. Everything in it was untouched, even to several dollars in money which was in the pockets of clothes. Of course, we had made inquiries at the proper places, but they all said nothing had been left on that train or had been turned in. After I received your letter I began declaring the statement you gave me, and in less than a week we had it. I am thanking God for his great goodness.—*Mrs. M. J. J.*

New York City, N. Y.—Last summer I sent for a Prosperity Bank. Things were looking bad for me, and I felt sure you could help. I was about to lose my position. By the latter part of July, I had a good temporary position until November, and by the middle of August I had secured a fine permanent position, in just the kind of work I most desired, and am now holding it. Two of the people to whom I sent UNITY (with money saved in the Bank) have been greatly prospered since receiving the magazine. One had had no position for a year and a half, and was in despair. The financial condition of the other is much improved.—*G. E. B.*

Washington, D. C.—When I wrote you for prosperity prayers, I confess I was a little depressed. As soon as my letter had gone I felt very much relieved, and my spirits rose. The next day I felt even better, and have been able to keep my poise ever since. I know it was your prayers that helped me. My husband's prospects are brighter, and on Monday I received a present of $10.—*M. C. B.*

East Orange, N. J.—I have been asking for your prosperity prayers, and now that I have been prospered in many ways I want to send a thanksgiving offering. A year ago I had no permanent day position, no home, and in surroundings most unpleasant. I had teaching in the evening and for several months that was my only permanent work. Later I was offered a position where I had substituted for one week and accepted it. The position is in every way a

most satisfactory one. I still have my night class and this year teach four nights instead of three. I am truly thankful.—*A. L. G.*

Tonopah, Nev.—Since first writing you, my husband's wages have been raised thirty dollars per month. Part of it came so unexpectedly, and you do not know how grateful we are for it, and how we appreciate your kind and loving prayers for our increased prosperity.—*Mrs. R. E. G.*

Los Angeles, Cal.—I praise and thank God that I am in perfect health and much stronger spiritually. My husband has a good position. Our business, which a short while ago seemed impossible to pull through, is in a much better condition than it has been for three or four years. For this blessing I thank and praise God continually. I have been able by your prayers and God's law to reduce my indebtedness, and we are both very happy and praise God.—*B. E. P.*

Fort Smith, Ark.—Sometime ago my daughter wrote you that she wished to go to college and asked your prayers. After you answered her letter and told her what to do, I went to work to make the best of what I had in the house, and the result was that two weeks before she was to leave for school her clothes were all ready, but nothing else. Her father would become impatient because she would keep saying she was going, when he couldn't see where the money was coming from. He had given her a lot some time ago and said it all depended on the sale of that lot whether she went or not, but we could not sell it. Later the principal agreed to take my daughter until Christmas of this year for $100, which included board, laundry, and all her studies; also Art in which my daughter is specializing. Their regular prices run from $650 to $850 per year, Art not included. But we did not have the $100 nor the railroad fare. Still, we did not give up. About six days before she was to leave her grandmother received $250 on a debt that she was not expecting, and agreed to let her have $150. I cannot tell you how grateful I am to the dear Unity friends, and for the splendid literature.—*Mrs. E. H.*

Seattle, Wash.—I have your letter in reply to my request for prayers for my husband who seemed to have lost all he had in business and am glad to tell you that an opportunity come to him to make good along the same line. I thank you more than I can express for your ministrations, and for the encouragement I have received to know more

of the Truth which is liberating me from the sense of loss that has seemed so real.—*Mrs. O. C. L.*

Clarkdale, Ariz.—The prosperity prayers you gave my son have been most effectual, and we thank you and our Heavenly Father for your goodness. He was working in a store and his salary was inadequate for his family expenses. He was led to give up his job and go in business for himself. He was in debt, but he started out full of courage, and is doing well; far ahead of what his wages were.—*A. G. W.*

Winner, S. Dak.—I have been desirous for so long to be with Unity people, so I began holding the thought that the right position was mine, and with the kind of people I desired. When I arrived here I was not at all surprised to find the lady I was to work for, a Unity student. Now I can see my way clear to make a visit to Kansas City, which I have been desiring so long.—*H. S.*

Indianapolis, Ind.—Your prayers have been a wonderful help to me, and I am indeed grateful. Last week I received notice that some money would be paid me which has been standing for several months. A small sum, but very needful at this time. I also went to work on Friday of last week.—*L. W. J.*

Topeka, Kans.—I am so well pleased with the blessings I have received. My work has been better, and I have been successful in paying off some long standing bills that have caused me much worry. I have sent many people to you, and have had them write you because your work is great and every sick and worried soul should know where to find rest. I so much appreciate the little book, "Prosperity and Success," and have read it through three or four times. I am so happy to know that I have found such friends as God and Unity.—*Mrs. A. C.*

Detroit, Mich.—I thank you for the prayers for general prosperity. Indeed I have been richly blessed and I realize as never before that thought is the power that creates all conditions. Four days after writing for the Prosperity Bank my son sent me $25 and since then I cannot count the many blessings God has showered upon me. My health is better than in years. I have had gleams of such rare illumination since you began your prayers, and UNITY is such a help and comfort to me.—*I. A. P.*

Fort Smith, Ark.—I asked you for prayers to increase supply and my salary has been raised $5.00 a month.—*J. M. H.*

Brooklyn, N. Y.—We are full of praise and thanksgiving this day, for we have been abundantly prospered in all ways through your ministrations. We thank God for his love and protection, and for help that has come to us in every way from the Giver of all Good, who does hear and answer prayer. God bless you.—*T. H. C.*

Washington, D. C.—Since studying the lessons I have found much happiness and Truth and intelligence of Spirit. I have good health and am renewed all through. I have had more prosperity than ever before. When I first wrote I was so much in debt I could not see how I was going to overcome, but thank and praise His Holy Name for Unity, I have found the Source of life, health, peace and plenty. —*L. D.*

Yoman, Mich.—I have been away trying to arrange to save my home, and I have succeeded at last. I feel that it has come about through my faith and your prayers. I also have a place to work where I am very comfortable. I have heard from my son and he is getting along better since receiving your assistance.—*Mrs. L. A. J.*

Los Angeles, Cal.—Please accept my heartfelt thanks for your prayers in behalf of myself and my family. My husband has a good position, and I know that we are going to pay off this load of debt that has crushed us for years. Life looks very different to me now. It is brighter, happier, truer, and I have found all my peace since I found Unity. —*J. C. W.*

Arlington, N. J.—When I wrote I was feeling very despondent, as my affairs were in a very low state on account of loss of customers through death, illness and financial conditions. I cannot tell you how much your prayers and magazine benefited me, as formerly I would have worried myself into a serious, nervous condition. But this time I went along serene and calm, feeling my Father knew my needs and would supply. A short time ago I received a good order from the West and also other orders which I have just filled.—*Mrs. C. B.*

FREEDOM

San Francisco, Cal.—Through conversation I had with Mr. G. and reading your wonderful little book UNITY, I want to thank you and God for the good I have received. I have been using tobacco (chewing) for over forty-five years. The night I brought UNITY home I started to read. At the same time I was aware that I had run short of to-

bacco. My son-in-law was going out, and I told him to get me a plug, but I am so happy to tell you that it was never opened, and I have had no desire for it whatever. Unity has also cured me of a longing for strong drink. I tell all my friends that it was not my doing, but God working through your UNITY. Your books are worth their weight in gold.—*J. P. B.*

Woodhaven, L. I., N. Y.—I would like to tell you of a demonstration I had some four weeks ago. I was out, and when I came home and made a light there was a mouse running in my kitchen. I had always set traps when I had a mouse in the house, but all last summer I did not kill any flies, and I had less than ever before. I ordered the mouse to go away, telling it I have no right to kill it, and I really felt love for the little animal. I think it was this that prompted the mouse to obey my words, as it has not shown up again, and love is the fulfilling of the Law. I have given up meat, and try to live up to your teachings.—*H. M.*

Manchester, N. H.—I wrote you sometime ago asking prayers for my son-in-law that he might leave drink alone. This son-in-law came home to his wife, and took out a bottle of whiskey from somewhere in the room and handing it to her, said, "Throw this out. I am not going to drink any more," and he has not tasted any since. I know it was in answer to prayer, and holding the blessed thoughts for him. I am very thankful for having learned of Unity, and to know that we can come to each other through the Spirit of Truth and get so much of peace and joy out of this way of believing and living.—*N. A. M.*

Philadelphia, Pa.—You will please take Mr. W. E. W. off your list, as he has stopped drinking and says he is now free and done with the habit forever.—*L. P. R.*

Pacific, Mo.—I give thanks that my son E. has stopped drinking and turned into a good, honest boy. He is at home with us now, and has a position on the railroad. —*Mrs. A. S.*

Walla Walla, Wash.—Last July I went into the kitchen to cook supper and I found the draining board black with young ants. I had not, as yet, been able to make the smallest demonstration, so I stood for a short time in the Silence and declared that there was plenty of food and room for all small insects outside and that they should not bother me, nor I molest them. In less than five minutes the ants disappeared and I have not been bothered since. Since this my faith cannot be measured.—*Mrs. D. C.*

PUBLISHERS' DEPARTMENT

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TERMS OF SUBSCRIPTION

UNITY one year, in the United States - - - - - - - - - - - - $1.00
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UNITY one year, in Canada - - - - - - - - - - - - - - - - 1.12
UNITY one year, all foreign countries - - - - - - - - - - - - 1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months - .25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the March UNITY:

CLASS THOUGHT

March 20 to April 20, 1917

Held daily at 9 p. m.

I am Fearless and Free in the Christ Love.

UNITY TEACHES PRIMITIVE CHRISTIANITY

Unity is not a branch of Christian Science or New Thought, and it is not striving to add another sect to the world's surplus, nor set up another church in the earth. This is a *school* in which is taught Primitive Christianity. We are striving to set forth in its simplicity what Jesus taught, and as we do this we find that it opens up principles of truth that are acceptable to all men at all times and places. This is proof that the original Christianity of the early church was founded in the very science of Being.

Therefore, the Unity School of Christianity should not be confounded with any of the modern movements that are setting up new standards and establishing new cults.

Christianity was established by Jesus two thousand years ago, consequently there is no necessity for another organization. But those who belong to the original church, which exists in Spirit, should be bringing forth its fruits in their lives. Jesus said, "Go forth; preach the gospel, heal the sick, cast out demons." Whoever is doing this is a member of his church and does not have to be religiously labeled.

We base our whole teaching, healing and salvation upon the atonement of Jesus Christ. We believe in the regeneration and the redemption of the whole man, spirit, soul and body, here and now, through Christ. Our aim is to prove true by our own faith and works, and to help others to

realize that Christianity can be used and made practical every day by forgetting and putting away sin. Health, prosperity and happiness will appear when the law of Divine Righteousness is fulfilled, and the "kingdom of heaven" within man brought to outer manifestation.

In view of these facts as to the status of the Unity Society, we are not joining any of the many organizations that seek to combine in religious propaganda. Let every man be free to accept the Truth in its most liberal presentation. In our National Constitution is the proclamation that all men are "born free and equal." Now let us give them the same liberty in the "new birth," and set them free from their circumscribed religions.

A call has come to us to have "Temple Talks, Number One" printed in an inexpensive edition, to be used especially for free distribution, so we have prepared the booklet in a form suitable for missionary work. As these are to be given away, we will send them to you for 25 cents a dozen. If you want to help a little in the service of spreading the Truth, send for some of these booklets for distribution. The contents of "Temple Talks, Number One" is: "The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority" and "Safety."

Would you care to have us send you six assorted recent issues of UNITY Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

If you want a perfectly good cloth bound copy of "Lessons in Truth," and do not want to pay the regular price for the book, order one of the 75-cent editions. The contents of this book is exactly the same as the present $1.00 edition; there is, however, a difference in the type and binding, but this does not matter materially.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Maud B. Hunt, 620 High St., W. Medford, Massachusetts.

Mrs. O. L. Randlemon, 2300 B. St., Bellingham, Washington.

M. B. Cline, Box 930, Roseville, California.

Mrs. J. R. Whalen, 1321 S. Acord St., Dallas, Texas.

Mrs. Mary Ames, 148 N. Lewis Ave., Waukegan, Illinois.

Mrs. Mollie Jourdin, Box 1034, Smelter Hill, Miami, Arizona.

Mrs. M. E. Herron, 395 Lexington St., Auburndale, Massachusetts.

Mrs. Ada H. Barnett, 3923 Mera Street, Fruitvale, California.

Lora A. Bennett, R. F. D. 1, Sebastapol, California.

Mrs. Geo. H. Irvin, Lancaster, California.

Caroline B. Stevens, 37 Hellyer St., Orange, N. J.

Mrs. Alfred Southern, 103 Ritherdon Road, Bedford Hill, Belham, London, S. W., England.

Mrs. Georgiana H. Huber, East Liberty, Ohio.

Mrs. Thos. C. Gould, 143 San Lazaro Altos, Havana, Cuba.

Mrs. Wm. Becker, 2805 W. Houston St., Station A, San Antonio, Texas.

The complete index for UNITY Magazine for July, August, September, October, November and December, 1916, is now ready for delivery. It will be sent to any address on receipt of five cents for postage.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

TWO HANDSOME BOOKS

At last you may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

The price of "Christian Healing" and "Lessons in Truth" in flexible binding is $2.50 per volume.

WEE WISDOM MAGAZINE

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wideawake boys and girls. The subscription price is 50 cents a year.

Some time ago we published in this magazine an article by Theo. H. Winans, M. D., entitled, "Why Tonsils Should Not Be Removed," and its popular favor has justified our reprinting it in tract form, which we have now done. The price of the tract is 2 cents or 10 cents a dozen.

Springfield, Ohio—The book, "Christian Healing," limp edition received in perfect condition. Both my son and myself are much pleased with it. The binding is beautiful. We *all know* what beauty the contents contain for us. Thank you for sending it.—*L. J. T.*

Brooklyn, N. Y.—In reading over the instructions of prayer which I have received there seems to be no words to express the fullness of joy that comes with it. My heart is full of gratitude because your prayers and mine are being answered every moment. That explanation of the Lord's Prayer has done more to show me the Truth about unanswered prayers than anything I have ever before read or heard. I am unfolding all the time, and such a great light came to me this morning. I have two little children who have been brought through love to me for healing and I am now no more eager. Your prayers will help me to perfect my understanding and direct my life work according to this perfect Law.—*Mrs. G. C.*

Schenectady, N. Y.—When I am worried and troubled over my affairs and read UNITY there is a quietness steals over me that rests and stills the troubled mind, and now as I write I feel so much better, and the worry is gone.—*Mrs. L. M.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

UNITY SCHOOL OF CHRISTIANITY
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St.; near Sutter; Downtown Truth Center, 617 Shreve Bldg., Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2200 20th St.
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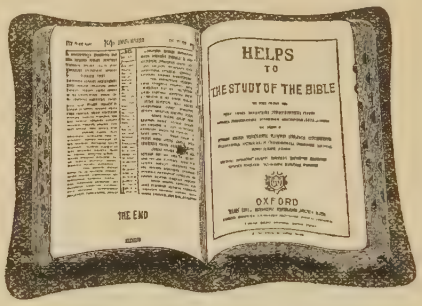

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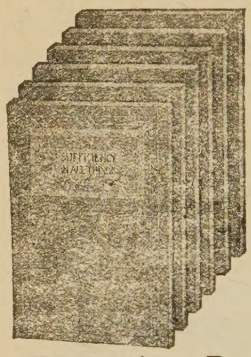

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TABLE OF CONTENTS

Page

LESSON ONE

The True Character of Being..... 5
Affirmations for Realization of Divine Mind..... 15

LESSON TWO

Being's Perfect Idea; Statements for Realization of Son of God.. 17

LESSON THREE

Manifestation; I Am Realizations..... 28

LESSON FOUR

The Formative Power of Thought..... 38

LESSON FIVE

How to Control Thought; Cleansing and Purifying Statements.... 47

LESSON SIX

The Word; The Power of Words..... 57

LESSON SEVEN

Spirituality, or Prayer and Praise..... 69
Establishing the Perfect Substance..... 78

LESSON EIGHT

Faith; Affirmations for Developing Faith..... 80

LESSON NINE

Imagination; Perfection in Form Established..... 90

LESSON TEN

Will and Understanding; Establishing Will and Understanding...101

LESSON ELEVEN

Judgment and Justice; Statements for Judgment and Justice.....112

LESSON TWELVE

Love; Establishing Divine Love.....123

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